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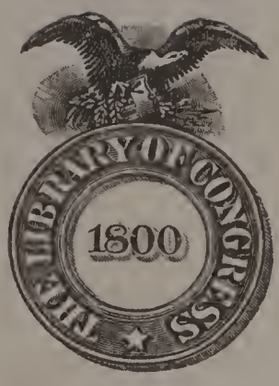
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НАУКА ВЪ ЗАКОНѢ БОЖІЕМЪ.

INSTRUCTION IN GOD'S LAW.

Compiled by Archbishop Peter Kedrovsky

НАУКА ВЪ ЗАКОНѢ БОЖІЕМЪ.

INSTRUCTION IN GOD'S LAW.

Составилъ Протоіерей Петръ Коханикъ
Complied by Archpriest Peter Kohanik

ПЕРВОЕ ИЗДАНІЕ
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ОГЛАВЛЕНІЕ

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Духовному моему сыну Борису
Корунскому на молитвенную память
Протоіерей Владимиръ
Сковит
Apr 1
1927
ми
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НАУКА О МОЛИТВѢ.

INSTRUCTION CONCERNING PRAYER.

Кра́ткое йзъясне́нїе,

ѡ ёже ка́кѡ правосла́вномъ хрїстїа́нинъ, по дре́внемъ преда́нїю свѧты́хъ апо́столъ и̂ свѧты́хъ ѻ̂те́цъ, на йзъображе́нїе зна́менїѧ креста̀ свѧта́гѡ на лицѣ́ свое́мъ, подобле́тъ рꙋкѝ свое́ю пе́рсты и̂ кїѧ слага́ти, сѣмѡ́же ѻ̑бразъ зда̀ печа́тнымъ тисне́нїемъ йъзъобразихомъ: и̂ ка́кѡ на себѣ́ ѻ̑ный йъзъобража́ти.

КРЕСТНОЕ ЗНАМЕНІЕ.

Кромѣ всеобщихъ выраженій молитвеннаго чувства, православныи христіане, коли молятся, употребляютъ ЗНАМЕНІЕ КРЕСТА.

Тое знаменіе, согласно старымъ преданіямъ, якъ указано выше, мы робиме въ слѣдующемъ видѣ:

Великій, указательный и середній пальцы правой руки мы соединяеме разомъ, въ той часъ якъ четвертый и малый пальцы мы сгинаеме такъ, чтобы они касались ручной долони. Сложивши пальцы такимъ способомъ, мы касаемся ними, во-первыхъ, чела, потомъ грудей, а послѣ сего, во-первыхъ, правого, а вовторыхъ лѣвого плеча, дѣлаючи, та кимъ способомъ, знакъ креста. Симъ знакомъ мы выражаеме нашу вѣру во все то, чему научилъ насъ и что зробил для насъ Христосъ Спаситель: соединеніемъ 3-хъ пальцевъ мы выражаеме нашу вѣру въ Пресвятую Троицу, едино сущную и нероздѣльную; двома пальцами, согнутыми до ручной долони, мы

THE SIGN OF THE CROSS.

Apart from the universal expressions of a prayeful feeling, Orthodox Christians, when praying, use The Sign of the Cross. This sign, according to old custom, as shown above, we make in the following manner; the thumb, the index and the middle fingers of the right hand we join together, while we bend down the fourth and the little fingers till they touch the palm of the hand. Having disposed the fingers after this fashion, we touch with them first the brow, then the breast, and after that first the right shoulder and then the left, thus making on our persons the sign of the cross. By this sign we express our faith in all the things which Christ the Saviour taught us and did for us; by joining the three fingers we express our faith in the Most Holy Trinity, consubstantial and undivided; by the two fingers bent to the palm of the hand we express our be

выражаеме нашу вѣру въ пришествіе на землю Сына Божія, и воспринятіе Нимъ человѣчества безъ снятія съ себе Его божества, соединяючи, такимъ спо собомъ, двѣ природы въ Себѣ — божескую и человѣческую. Прикосновеніемъ до нашего чела, грудей и плечъ, мы выражаеме нашу вѣру въ то, что Тріединый Богъ освятилъ наши мысли, чувства, желанія и дѣйствія; на остатку, роблячи на себѣ знакъ креста, мы выражаеме нашу вѣру въ то, что Христосъ освятилъ нашу душу и спасъ насъ Своими страданіями на крестѣ.

Греко-православная церковь вѣруе только въ ОДНОГО Посредника межи Богомъ и человѣкомъ, а именно: ІИСУ СА ХРИСТА. Она, однако, сознае той фактъ, что умершіи святыи, которыи прекрасно знаютъ прогрѣшенія тѣхъ, которыи маютъ боротись тутъ, на земли, среди опасности и искушеній, и которыи яснѣйше знаютъ о множествѣ злыхъ вояковъ, которыи непрестанно воютъ противъ нашего Ангела-Хранителя, ЗАИНТЕРЕСОВАНЫ ВЪ НАСЪ. Про тое мы можеме удаватись до нихъ, якъ пріятель удается до пріятеля въ часѣ нужды и затрудненій. Святыи, которыи завсе видятъ Божественное Лице Спасителя, въ которомъ выражена Его непрестанная любовь до тѣхъ, за которыхъ Онъ умеръ, МОЖУТЪ ПОМОГТИ НАМЪ СВОИМИ МОЛИТВАМИ И СВОИМЪ НѢЖНЫМЪ ПРИБЛИЖЕНІЕМЪ. То было бы противно здоровой розвагѣ и вѣрѣ учити инакше.

❖ ❖ ❖

МОЛИТВЫ.

Одинъ изъ самыхъ важныхъ обовязковъ правдивого христіанина есть щоденная молитва Всемогущему Богу. Мы обовязанны молитись особенно въ недѣли и свята, такожь каждое рано и вечеръ.

Молитва есть возношеніе до Бога нашихъ розумовъ и душъ для обожанія ЕГО, для подякованія ЕМУ за ЕГО благодѣянія, для прошенія объ отпущеніи грѣховъ и для прошенія у НЕГО ласки (б л а г о д а т и), потребной для души и тѣла. О потребахъ души мы маеме старатися въ такой же мѣрѣ, якъ и о потребахъ тѣла. Якъ влажность потребна для житья рослины, ТАКЪ И МОЛИТВА ПОТРЕБНА ДЛЯ ЖИТЬЯ ДУШИ. Сіе важное упражненіе повинно быти соблюдаеме и, по мѣрѣ возможности, най оно буде фамелійное упражненіе, бо сіе д у ж е угодно Богу. Нашъ Спаситель говоритъ, что КОЛИ ПАРУ (людей) СОБИРАЮТСЯ РАЗОМЪ для

lief in the descent to earth of the Son of God, and in His having assumed humanity without divesting Himself of His divinity, thus uniting both natures in Himself, the divine and the human. By touching our brow, breast and shoulders, we express our belief that the Triune God hath sanctified our thoughts, feelings, desires and acts; lastly, by making on our persons the sign of the cross, we express our belief that Christ hath sanctified our soul and saved us by His sufferings on the cross.

The Greek Orthodox Church believes in but ONE Mediator between God and man, namely: JESUS CHRIST; yet she also realizes the fact that the sainted dead, who know so well the infirmities of those who have to struggle here, on earth, in the midst of dangers and temptations, and who have a clearer knowledge of the multitude of evil hosts who continually was against our Guardian Angels, ARE INTEREST ED IN US. This is why we may address them as one friend does another in the time of perplexity and need. The saints who ever behold the Saviour's Divine Face, in which is expressed His unceasing love for those for whom He died, CAN HELP US BY THEIR PRAYERS AND BY THEIR TENDER APPROACH. It would be contrary to reason and faith to teach otherwise.

❖ ❖ ❖

PRAYERS.

One of the most important duties of a real christian is daily prayer to Almighty God. We should pray particularly on Sundays and holidays, also every morning and evening. Prayer is lifting up to GOD our minds and souls to adore HIM, to thank HIM for HIS benefits, to ask forgiveness, and to beg of HIM all the graces we need for soul and body. The wants of the soul must be seen to as well as those of the body. As moisture is necessary for the life of a plant, SO PRAYER IS NECESSARY FOR THE LIFE OF THE SOUL. This important exercise should be faithfully observed, and when possible let it be a family exercise, as this is more pleasing to GOD. Our Lord says that WHEN SEVERAL ARE GATHERED TOGETHER TO PRAY in HIS

Щирая молитва пріятна Господу.
A sincere prayer is agreeable to the Lord.

МОЛИТВЫ ВЪ ЕГО ИМЕНО, ОНЪ ЕСТЬ МЕЖИ НИМИ. Ни одна фамелія не заслугуе назвы правдиво христіанской, доки въ ней молитвы, или по крайней мѣрѣ вечерніи молитвы, не говорятся разомъ. Нъ каждомъ домѣ, въ которомъ сіе робится, добрыи результаты видны: вѣра увжается, миръ и гармонія пануе въ домѣ. Молитвы, якіи найбольше всего рекомендуются намъ Св. Церковью, суть слѣдующіи: .. ..

МОЛИТВА НАЧАЛЬНАЯ.

Во имя Отца, и Сына, и Святого Духа. Аминь.

МОЛИТВА ХВАЛЕБНАЯ.

Слава Тебѣ, Боже нашъ, Слава Тебѣ.

МОЛИТВА СВ. ДУХУ.

Царю Небесный, Утѣшителю, душе истины, иже вездѣ сый и вся исполняяй, сокровище благихъ и жизни подателю, пріиди и вселися въ ны и очисти ны отъ всякія скверны и спаси, Блаже, душы наша.

NAME, HE IS IN THEIR MIDST. No family deserves to be called truly Christian, unless the prayers, or at least, the night prayers, are said in common. In every house where this is done the good results are easily seen: Religion is respected, peace and harmony reign in the household.

The prayers most recommended to us by the Holy Church are the following:

INITIAL PRAYER.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

LAUDATORY PRAYER.

Glory to Thee, our God; Glory to Thee.

PRAYER TO THE HOLY GHOST.

O Heavenly King, O Comforter, the Spirit of the truth, who art every where present, and fillest everything; who art the treasury of the good things, and supplier of the means of life: come and tabernacle in us, and save, O Good, our souls.

АНГЕЛЬСКАЯ ПѢСНЬ СВЯТОЙ ТРОЙЦѢ.

Святый Боже, Святый крѣпкій, Святый безсмертный, помилуй насъ. (Три жды).

ANGELS' SONG TO THE HOLY TRINITY.

Holy God, Holy Mighty, Holy Immortal, have mercy upon us. (Thrice).

СЛАВОСЛОВІЕ СВ. ТРОЙЦѢ.

Слава Отцу, и Сыну, и Святому Духу; и нынѣ, и присно, и во вѣки вѣковъ. АМИНЬ.

A PRAISE TO THE HOLY TRINITY.

Glory to the Father, and to the Son, and to the Holy Ghost: both now, and ever, and unto the ages of the ages. AMEN.

МОЛИТВА СВ. ТРОЙЦѢ.

Пресвятая Тройце, помилуй насъ: Господи, очисти грѣхи наша: Владыко, прости беззаконія наша: Святый, посѣти и исцѣли немощи наша, имене Твоего ради.

A PRAYER TO THE HOLY TRINITY.

All-holy Trinity, have mercy upon us. O Lord, be gracious unto our sins; O Master, concede our transgressions; O Holy, look down and heal our infirmities, for Thy Name's sake.

МОЛИТВА О ПОМИЛОВАНІИ.

Господи, помилуй, Господи, помилуй, Господи, помилуй.

A MERCIFUL PRAYER.

Lord, have mercy, Lord, have mercy, Lord, have mercy.

МОЛИТВА ГОСПОДНЯ.

..Отче нашъ, иже еси на небесѣхъ; да святится имя Твое, да пріидетъ царствіе Твое; да будетъ воля Твоя, яко на небе си, и на земли. Хлѣбъ нашъ насущный даждь намъ днесь и остави намъ долги наша, якоже и мы оставляемъ должникомъ нашимъ, и не введи насъ во искушеніе, но избави насъ отъ лукаваго.

Яко Твое есть царство, и сила, и слава, Отца и Сына, и Святаго Духа, нынѣ и присно и во вѣки вѣковъ. Аминь.

THE LORD'S PRAYER.

Our Father, who art in the heavens: hallowed be Thy name; Thy kingdom come; Thy will be done, as in heaven, so on earth; give us this day our daily bread; and forgive us our debts, as we also forgive our debtors; and lead us not into temptation; but deliver us from evil.

For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Ghost, now, and ever, and unto the ages of the ages. Amen.

(St. Luke 11: 2-4.)

АНГЕЛЬСКОЕ ПРИВѢТСТВІЕ ПРЕСВ. БОГОРОДИЦѢ.

Богородице Дѣво, радуйся, Благодатная Маріе, Господь съ Тобою; благословенна Ты въ женахъ и благословенъ плодъ чрева Твоего, яко Спаса родила еси душъ нашихъ.

ARCHANGEL'S GREETING TO THE HOLY VIRGIN.

Hail, O Virgin Birth-giver of the Lord! Mary full of grace, the Lord is with Thee. Blessed art thou among women, and blessed is the fruit of thy womb. For thou hast born the Saviour of our souls.

ХВАЛЕБНАЯ ПѢСНЬ ПРЕСВ. МАРІИ.

Достойно есть, яко воистину, блажити тя Богородицу, присноблаженную и пренепорочную, и Матерь Бога нашего, честнѣйшую херувимъ, и славнѣйшую безъ сравненія серафимъ, безъ истлѣнія Бога слова рождшую, сущую Богородицу, тя величаемъ.

LAUDATORY SONG TO ST. MARY.

..It is truly meet to bless thee, the Theotokos; the ever-blessed, the entirely - blameless, and Mother of our God. The more-honourable than the Cherubim, and b e y o n d compare glorious than Seraphim; who didst bear without corruption God the Word; we magnify Thee, o Theotoks.

СИМВОЛЪ ПРАВОСЛАВНОЙ ВѢРЫ.

Вѣрую во единаго Бога Отца, Вседержителя, Творца небу и земли, видимымъ же всѣмъ и невидимымъ.

И во единаго Господа Іисуса Христа, Сына Божія, единороднаго, Иже отъ Отца рожденнаго прежде всѣхъ вѣкъ, Свѣта, отъ Свѣта, Бога истинна отъ Бога истинна, рожденна, не сотворенна, единосущна Отцу, Имже вся быша.

Насъ ради человѣкъ и нашего ради спасенія сшедшаго съ небесъ и воплотившагося отъ Духа Свята и Маріи Дѣвы, и вочеловѣчшася.

Распятаго же за ны при Понтійстѣмъ Пилатѣ и страдавша и погребенна.

И воскресшаго въ третій день, по писаніемъ.

И восшедшаго на небеса, и сѣдяща го одесную Отца.

И паки грядущаго со славою судити живымъ и мертвымъ, Его же царствію не будетъ конца. .

И въ Духа Святаго, Господа животворящаго, Иже отъ Отца исходящаго, Иже со Отцемъ и Сыномъ спокланяема и славима, глаголавшаго пророки.

Во едину святую, Соборную и Апостольскую Церковь.

Исповѣдую едино крещеніе во оставленіе грѣховъ.

..Чаю воскресенія мертвыхъ.

И жизни будущаго вѣка. АМИНЬ.

SYMBOL OF THE ORTHODOX FAITH.

I believe in One God, Father, Almighty, Maker of Heaven and earth, and of all-things visible and invisible.

And in One Lord Jesus Christ, the only-Begotten Son of God. Begotten from the Father before all the ages; Light , from Light; True God, from True God; Begotten, not made; Con substantial to the Father; by Whom all things were made.

Who, for us men, and for our salvation, came down from the Heavens and was incarnate from the Holy Ghost and Mary the Virgin, and become Man.

And was crucified for us under Pon tius Pilate, and suffered, and was buried .

And rose again the third day, according to the Scriptures.

And ascended into the Heavens, and sitteth at the right hand of the Father.

And He shall come again with glory, to judge living and dead; Whose Kingdom shall have no end.

And in the Holy Ghost, the Lord, the life-giver, Who proceedeth from the Father; Who with Father and Son is together worshipped, and together glorified; Who spake by the prophets.

In one, Holy, Catholic, and Apostolic Church.

I acknowledge one baptism for re mission of sins.

I look for the resurrection of the dead.

And a life in the age come.

AMENE.

ПМИЛУЙ МЯ БОЖЕ.

(Псаломъ 50).

Помилуй мя, Боже, по велицѣй мило сти Твоей, и по множеству щедротъ Тво ихъ, очисти беззаконіе мое. Наипаче омый мя отъ беззаконія моего, и отъ грѣха моего очисти мя. Яко беззаконіе мое азъ знаю, и грѣхъ мой предо мною есть выну. Тебѣ единому согрѣшихъ и лукавое предъ Тобою сотворихъ. Яко да оправдишися во словесѣхъ Тво ихъ и побѣдиши, внегда судити Ти. Се бо въ беззаконіихъ зачатъ есмь, и во грѣсѣхъ роди мя мати моя. Се бо истину возлюбилъ еси, безвѣстная и тайная премудрости Твоея явилъ ми еси. Окропиши мя иссопомъ, и очищуся; омыеши мя, и паче снѣга убѣлюся. Слуху моему даси радость и веселіе: возрадуются кости смиренныя. Отврати лице Твое отъ грѣхъ моихъ, и вся беззаконія моя очисти. Сердце чисто созижди во мнѣ, Боже, и духъ правъ обнови во утробѣ моей. Не отвержи мене отъ лица Твоего и духа Твоего святаго не отыми отъ Мене. Воздаждь ми радость спасенія Твоего. И духомъ владычнимъ утверди мя. Научу беззаконныя путемъ Твоимъ, и нечестивыи къ Тебѣ обратятся. Избави мя отъ кровей, Боже, Боже спасенія моего, возрадуется языкъ мой правдѣ Твоей. Господи, устнѣ мои отверзеши, и уста моя возвѣстятъ хвалу Твою. Яко аще бы восхотѣлъ еси жертвы, далъ быхъ убо: всесожженія не благоволиши. Жертва Богу духъ сокрушенъ: сердце сокрушенно и смиренно Богъ не уничижитъ. Ублажи, Господи, благоволеніемъ Твоимъ Сіона, и да созиждутся стѣны Іерусалимскія. Тогда благоволиши жертву правды, возношеніе и всесожегаемая: тогда возложатъ на олтарь Твой тельцы.

HAVE MERCY UPON ME, GOD!

(Psalm 50.)

Have mercy upon me, O God, according to Thy great mercy; and according to the fulness of Thy compassions blot out my transgression. Wash me throughly from my transgression, and cleanse me from my sin. For I have knowledge of my transgression, and my sin is ever before me. To Thee, alone, have I sinned, and done this evil before Thee; that Thou mightest be righteous in Thy words, and overcome when Thou judgest. Behold, I was shapen in transgressions, and in sins did my mother conceive me. Behold, Thou hast loved truth; Thou hast manifested to be the secret and hidden things of Thy wisdom. Thou shalt sprinkle me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow. Thou shalt cause me to hear exultation and gladness, that the humbled bones may rejoice. Turn-away Thy face from my sins; and blot out all my transgressions. Create in me a clean heart, O God; and renew an upright spirit within me. Cast me not away from Thy Presence; and take not Thy Holy Spirit from me. Restore into me the exultation of Thy Salvation; and stablish me with the directing Spirit.

Then shall I teach Thy ways unto transgressors; and the impious shall be converted unto Thee. Deliver me from bloods, O God, the God of my Salvation; and my tongue shall exult in Thy Righteousness. .. Thou shalt open my lips. O Lord, and my mouth shall shew forth Thy praise. For if Thou hadst desired sacrifice, I would have given it: Thou wilt not be well pleased with burnt - offerings. Sacrifice to God is a troubled spirit, a broken and humbled heart God will not despise. Do good, O Lord, in Thy good-pleasure unto Sion; and let the walls of Jerusalem be built. Then shalt Thou be well-pleased with a sacrifice of righteousness, with oblations and burnt - offerings; then shall they offer calves upon Thine Altar.

СОТВОРЕНІЕ МІРА.

Въ началѣ сотворилъ Богъ небеса и землю;
Земля невидима была
И неустроена; и тьма была надъ бездной,
И Божій Духъ вверху воды носился...
И РЕКЪ ГОСПОДЬ: да будетъ свѣтъ, —и бысть.
И видѣлъ Богъ, что свѣтъ — добро,
И разлучилъ Онъ свѣтъ со тьмою,
И свѣтъ нарекъ Онъ днемъ, а тьму нарекъ Онъ ночью.
И вечеръ былъ и утро, ПЕРВЫЙ ДЕНЬ.

*** *** ***

И РЕКЪ ГОСПОДЬ: да будетъ твердь средь водъ,
И разлучилъ между собою воды,
И было такъ. И твердь Онъ сотворилъ.
И разлучилъ подъ твердью воду
Отъ той, которая надъ твердію была,
И твердь тогда нарекъ Онъ — небомъ.
И видѣлъ Богъ, что все — добро.
И вечеръ былъ, и утро, ДЕНЬ ВТОРЫЙ..

*** *** ***

И РЕКЪ ГОСПОДЬ: вода подъ небесами
Да соберется вся въ собраніе едино
И суша да появится подъ небомъ, —
И было такъ: и собралась вода
Въ свои собранія, и суша появилась.
И сушу Богъ нарекъ землею,
И водъ собранья Онъ нарекъ морями.

*** *** ***

И РЕКЪ ГОСПОДЬ: да прорастить земля
Травное быліе, дающее, по роду
И по подобію, живыя сѣмена,
И плодовитыя деревья прорастить,
Съ плодами, заключающими сѣмя,
По всякому ихъ роду на землѣ,
И было такъ: и изнесла земля
Травное быліе, дающее по роду
И по подобію живыя сѣмена,

И плодовитыя деревья прорастила,
Съ плодами, заключающими сѣмя,
По всякому ихъ роду на землѣ.
И видѣлъ Богъ, что все —добро.
. . И вечеръ былъ, и утро, ТРЕТІЙ ДЕНЬ.

** ** **
* * *

И РЕКЪ ГОСПОДЬ: да явятся свѣтила
На твердь небесную, чтобъ землю освѣщать
И разлучить собою день отъ ночи,
Да будутъ знаменьемъ временъ и дней, и лѣтъ,
Да будутъ освѣщеніемъ для тверди
И для земли: и было такъ.
И сотворилъ Богъ два великія свѣтила:
Въ начало дню свѣтило-солнце,
Въ начало ночи мѣсяцъ и звѣзды,
И положилъ ихъ на тверди небесной,
Чтобъ имъ свѣтить собой на землю,
Чтобъ имъ владѣть и днемъ, и ночью,
И свѣтъ со тьмою разлучать,
И видѣлъ Богъ, что все — добро.
И вечеръ былъ, и утро, ДЕНЬ ЧЕТВЕРТЫЙ.

** ** **
* * *

И РЕКЪ ГОСПОДЬ: да изведутъ Мнѣ воды
Живыя души гадовъ и пернатыхъ,
Витающихъ подъ твердію небесной
И на землѣ: и было такъ.
И сотворилъ Господь китовъ великихъ,
И душу всякую животныхъ гадовъ,
Водами изведенныхъ, по родамъ,
И птицу всякую пернатую по роду.
И видѣлъ Богъ, что все — добро.
И всѣхъ ихъ Богъ благословилъ, глаголя:
Растите, множитесь и наполняйте воды;
Да множатся и птицы на землѣ.
И вечеръ былъ, и утро, ПЯТЫЙ ДЕНЬ.

** ** **
* * *

И РЕКЪ ГОСПОДЬ: да изведетъ земля
Живую душу, всякую по роду,
Четвероногихъ гадовъ и звѣрей,
По роду ихъ, и было такъ.

«Въ началѣ сотворилъ Богъ небо и землю» (Быт. 1, 1-3).
In the beginning God created the heaven and the earth..

И сотворилъ Господь звѣрей земныхъ, по роду,
Скотовъ. по роду ихъ, и гадовъ всѣхъ, по роду.
И видѣлъ Богъ, что все — добро.

** ** **

И РЕКЪ ОНЪ: Сотворимъ МЫ человѣка
По образу и по подобію Своему:
Да обладаетъ рыбами морскими
И птицами небесными, звѣрями,
Скотами, всей землей и гадами земли.
И — СОТВОРИЛЪ БОГЪ ЧЕЛОВѢКА:
По Божью образу его Онъ сотворилъ,
И, сотворивъ ихъ мужа и жену,
Благословилъ ихъ Богъ, глаголя:
Растите, множитесь и наполняйте землю,
Господствуйте надъ всей землею
И обладайте рыбами морскими
И птицами небесными, звѣрями,
Скотами, всей землей и гадами земли.

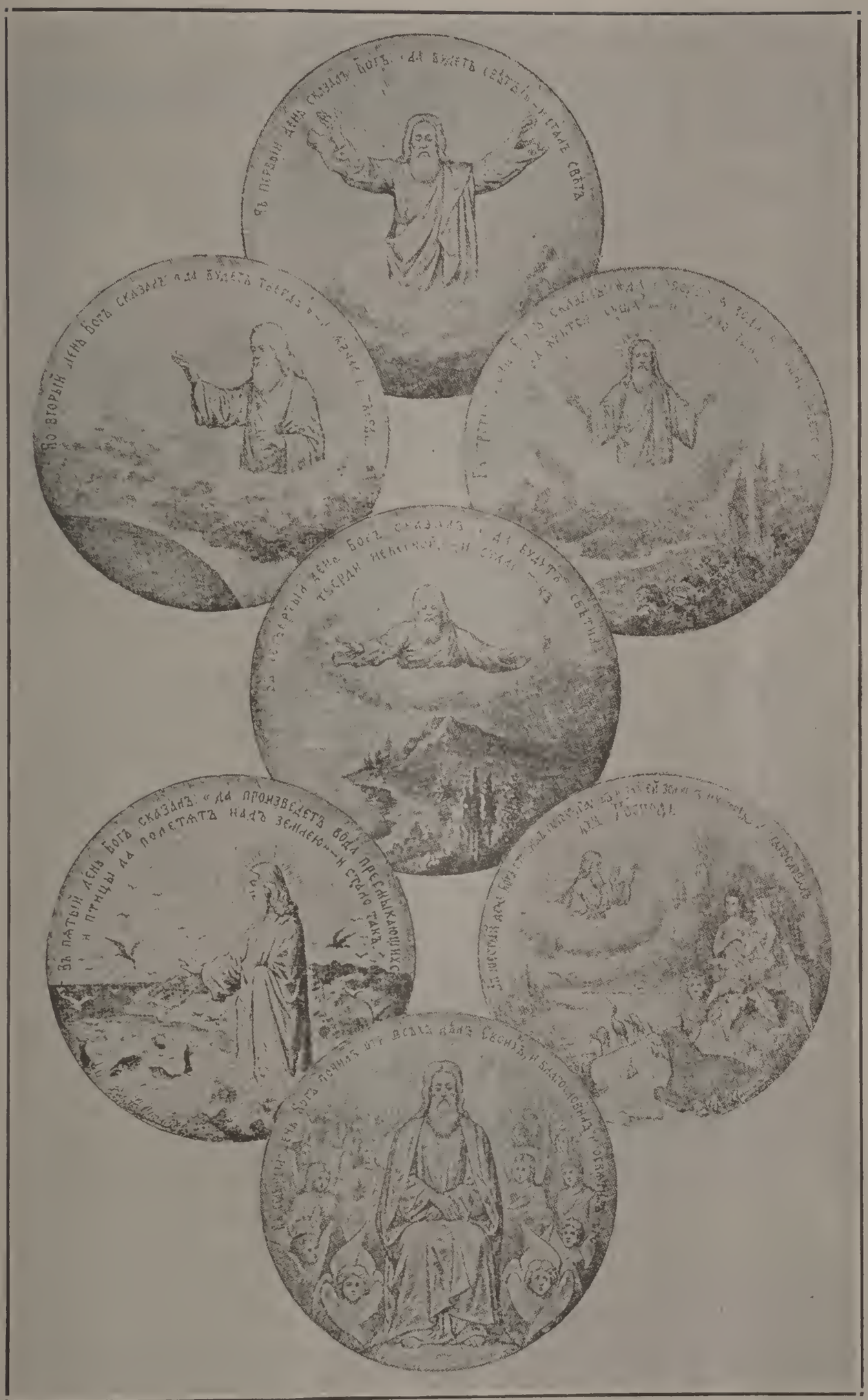
** ** **

И РЕКЪ ГОСПОДЬ: даю вамъ всякую траву,
Поверхъ земли растущую, и сѣмя,
И древо всякое съ плодами сѣменными —
И будутъ вамъ они во снѣдь.
И всѣмъ звѣрямъ земнымъ. и птицамъ всѣмъ небеснымъ,
И гадамъ всѣмъ. ползущимъ по землѣ,
И всѣмъ имѣющимъ въ себѣ духъ жизни,
Во снѣдь трава: и было такъ.
И видѣлъ Богъ все созданное Имъ:
И было все — великое добро,
И вечеръ былъ, и утро, ДЕНЬ ШЕСТЫЙ.

** ** **

Такъ созиждались и небо, и земля,
Такъ и все ихъ украшеніе создалось.
И, въ день шестый дѣла Свои свершивши,
ВЪ СЕДЬМЫЙ ДЕНЬ Богъ отъ дѣлъ Своихъ почилъ.

МЕЙ.



ДНИ ТВОРЕНІЯ МІРА.
THE DAYS OF CREATION OF THE WORLD.

СВЯЩЕННАЯ ИСТОРІЯ СТАРОГО ЗАВѢТА.
SACRED HISTORY OF THE OLD TESTAMENT.

СОТВОРЕНІЕ МІРА И ЧЕЛОВѢКА.

Первая книга Библіи говоритъ, что Богъ сотворилъ міръ въ шесть дней, изъ ничего — Словомъ Своимъ.

Въ началѣ Богъ сотворилъ небо и землю, но она была безъ формы, темнота была надъ нею и Духъ Божій носился надъ нею по лицу водному.

ДНИ ТВОРЕНІЯ:

ПЕРВЫЙ ДЕНЬ — Богъ сказалъ: — НАЙ БУДЕ СВѢТЪ, который Онъ назвалъ ДНЕМЪ, а темноту Онъ назвалъ НОЧЬЮ.

ДРУГІЙ ДЕНЬ — Богъ сотворилъ видимое НЕБО.

ТРЕТІЙ ДЕНЬ — Богъ отдѣлилъ воду отъ земли и произвелъ всякіи рослины и деревья.

ЧЕТВЕРТЫЙ ДЕНЬ — Богъ сотворилъ солнце, мѣсяцъ (луну) и звѣзды.

ПЯТЫЙ ДЕНЬ — Богъ сотворилъ рыбъ и птаховъ (птицъ) .

ШЕСТЫЙ ДЕНЬ — Богъ сотворилъ всѣхъ животныхъ (звѣрятъ), живущихъ на землѣ.

ПОСЛѢ СЕГО БОГЪ СКАЗАЛЪ: «СОТВОРИМЪ ЧЕЛОВКА ПО ОБРАЗУ И ПО ПОДОБІЮ НАШЕМУ и, зробивши тѣло человѣка изъ земли, Богъ вдохнулъ до него душу безсмертную, и назвалъ его АДАМОМЪ..

Богъ впровадилъ Адама въ Эденъ, т. е. въ прекрасный садъ (рай), который Онъ насадилъ для Адама, и привелъ всѣхъ звѣрей къ его повиновенію. Адамъ далъ имено каждому изъ нихъ.

Р А Й.

Такъ якъ на свѣтѣ не было существа подобного до Адама. то Господь напустилъ на него глубокій сонъ, подчасъ которого Онъ взялъ одно изъ реберъ Адамовыхъ и сотворилъ изъ него женщину — жену для него. Имено первой жен

THE CREATION OF THE WORLD AND OF MAN.

The first book of the Bible says that God created the world in six days of nothing, — by His mere Word. (Gen. 1. ch. 2 ch., 1-25).

In the beginning God created the heaven and the earth; but the earth was without form, darkness was upon it, and the spirit of God moved upon the face of the waters.

THE DAYS OF CREATION:

FIRST DAY — God said: LET THERE BE LIGHT, which He called DAY and the darkness He called NIGHT.

SECOND DAY — GOD created the visible HEAVEN.

..THIRD DAY — God separated the waters from the land and brought forth every kind of plants and trees.

FOURTH DAY — God created the sun, the moon and the stars.

FIFTH DAY — God created fishes and birds.

SIXTH DAY — God created all the animals which live upon the earth.

AFTER T H I S God said: LET US MAKE A MAN IN OUR IMAGE AND AFTER OUR LIKENESS and having formed his body f r o m the dust of the ground, God breathed into it immortal soul, and named him ADAM.

God led Adam into Eden, i. e. beautiful garden (paradise), which He planted for Adam, and brought all animals into his obedience. Adam gave a name to every living being.

THE PARADISE.

As there was no being that was like Adam, the Lord caused a deep sleep to fall upon him. During this sleep God took one of the ribs of Adam and formed it into a woman— wife for him. The name of the first

щины было ЕВА що означае «жизнь».

Господь благословилъ первую пару и сказалъ ей: «БУДЬТЕ ПЛОДОТВОРНЫ, РАЗМНОЖАЙТЕСЬ, НАПОЛНЯЙТЕ ЗЕМЛЮ И ВЛАДѢЙТЕ НАДЪ НЕЮ».

СЕДЬМЫЙ ДЕНЬ — Богъ отпочилъ отъ всѣхъ дѣлъ Своихъ, освятилъ сей день и заповѣдалъ первымъ людямъ святити сей день каждого тыждня для службы Ему.

СОТВОРЕНІЕ АНГЕЛОВЪ.

Передъ сотвореніемъ первого человѣка, Богъ сотворилъ невидимыхъ духовныхъ существъ — АНГЕЛОВЪ.

Въ книгѣ Іова Богъ говоритъ о семъ такъ: «КОЛИ СОТВОРЕНЫ БЫЛИ ЗВѢЗДЫ, ВОСХВАЛИЛИ МЕНЕ ГОЛОСОМЪ ВЕЛИКИМЪ ВСѢ АНГЕЛЫ МОИ» (Іовъ, 28, 6-7).

Ангелы суть духовныи существа, по своему розуму и силѣ воли они стоятъ выше человѣка. Всѣ ангелы были сотворены добрыми, но одинъ изъ н и х ъ (Денница), зробившись гордымъ, взбунтовался противъ Бога и повелъ за собою много другихъ ангеловъ. За сіе сопротивленіе Богу они были позбавлены неба и счастья и стали злыми духами (діаволами).

ПАДЕНІЕ АДАМА И ЕВА. ОБѢЩАНІЕ О СПАСИТЕЛѢ. ПОКАРАНІЕ ЗА ГРѢХЪ.

(Бытія 3, 1—24).

Въ раю было много овощныхъ деревъ. Одно изъ нихъ называлось «дерево ж и з н и». Богъ сказалъ Адаму и Евѣ, что они можутъ ѣсти плоды всѣхъ дерезъ въ саду, за исключеніемъ тѣхъ, которыи росли на деревѣ «жизни», або «познанія добра и зла».

«Не ѣшь отъ него», сказалъ Господь Адаму, «бо если будешь ѣсти отъ него, ты умрешь».

Діаволъ началъ дуже завидовати счастью Адама и Евы и искусилъ ихъ на переступленіе заповѣди Божіей.

Чтобы скрыти свои злыи намѣренія, онъ вошелъ въ змія (гада) и сказалъ Евѣ: «НѢТЪ, ВЫ НЕ УМРЕТЕ, НО БУДЕТЕ ЯКЪ БОГИ, ЗНАЮЧИ ДОБРО и ЗЛО».

Плодъ заказанного дерева показался Евѣ дуже прекраснымъ по виду и пріятнымъ для ѣдженья. Она про тое взяла плодъ и ѣла; дала его и Адаму и

woman was EVE, which signifies "LIFE".

The Lord blessed the first couple and said to them: "BE FRUITFUL, MULTIPLY, FILL UP THE EARTH AND HAVE DOMINION OVER IT".

SEVENTH DAY — God rested from all His work, sanctified it, and commandeth the first people to sanctify this day of every week to His special service.

THE CREATION of ANGELS.

Before the creaton of first man, God created invisible spiritual creatures — THE ANGELS. In the Book of JOW God speaks about this as follows: "WHEN THE STARS WERE CREATED, ALL MY ANGELS PRAISETH ME WITH LOUD VOICE" (Jow 28, 6-7).

The angels are spiritual beings, and by their mind and strength of will they stand higher than man. All angels were created good; but one of them (Dennitza) waxed proud, rebel led against God and led away with him many other angels. For this resistance to God they were deprived of heaven and happiness and became evil spirits (devils).

THE FALL OF ADAM AND EVA. PROMISE OF REDEEMER. THE PUNISMENT FOR SIN.

(Gen. 3, 1—24).

In the Paradise there were many fruit trees. O n e of these w a s called the tree of life. God told Adam and Eve that they can eat fruits of all trees in the garden, except those which grew on the tree of "life", or knowledge of good and evil. 'Do not eat of it, said the Lord to Adam, for if thou eatest of it, thou will die'.

The devil became envious of the happiness of Adam and Eve and tempted them to transgress the commandment of God.

To conceal his evil designs, he entered into a serpent and said to Eve: "NO, YOU WILL NOT DIE, BUT YE SHALL BE AS GODS KNOWING THE GOOD AND the EVIL". The fruit of the forbidden tree appeared to Eve very fair in appearance and pleasant to eat. She therefore took of the fruit and ate it; she gave of it to Adam also, and he ate

онъ такожь ѣлъ. Послѣ сего они стали стыдатися и боятися. Теперь только они увидѣли свою голоту и поспѣшили зробити для себе фартуки. Отразу они почули голосъ Божій, который пополудню ходилъ въ раю, и они скрылися межи деревами.

АДАМЕ! ГДЕ ТЫ? — сказалъ Господь.

Адамъ отвѣтилъ: «Я ЧУЛЪ ТВОЙ ГОЛОСЪ И УБОЯЛСЯ, БО Я БЫЛЪ ГОЛЫЙ; И Я СКРЫЛСЯ». — «КТО СКАЗАЛЪ ТЕБѢ, ЧТО ТЫ БЫЛЪ ГОЛЫЙ?? спытался Господь. — «Не ѣлъ ли ты отъ дерева, отъ которого я заказалъ тебѣ ѣсти?». — Адамъ отвѣтилъ: «ЖЕНА, КОТОРУЮ ТЫ ДАЛЪ МЕНѢ, ОНА ДАЛА МЕНѢ ОТЪ ДЕРЕВА, И Я ѢЛЪ».

«Змій обманулъ мене», сказала жена въ свое оправданіе, «и я ѣла»..

Господь сказалъ змію: «Про тое, что ты зробилъ сіе, ты проклятый надъ всѣми звѣрями полевыми, ты будешь ходити на своемъ черевѣ». Діаволу, который дѣйствовалъ черезъ змія. Богъ сказалъ, что «сѣмя ЖЕНЫ РОЗДУСИТЪ ЕГО ГОЛОВУ». Въ сихъ словахъ надѣя была дана человѣкамъ, что Господь нашъ Іисусъ Христосъ, рожденный отъ Пресвятой Дѣвы Маріи, знищитъ силу Сатаны (діавола).

Евѣ Богъ сказалъ: «Въ болѣзняхъ будешь родити дѣтей».

..Адаму Онъ сказалъ: «ПРОКЛЯТА ЗЕМЛЯ ЗА ДѢЛА ТВОИ; ВЪ ПОТѢ ЛИЦА ТВОЕГО БУДЕШЬ ѢСТИ ХЛѢБЪ ТВОЙ, ДОКИ НЕ ВЕРНЕШЬСЯ ВЪ ЗЕМЛЮ, ИЗЪ КОТОРОЙ ТЫ БЫЛЪ ВЗЯТЫЙ».

Послѣ сего Господь выгналъ ихъ изъ рая.

Цѣлый родъ человѣческій происходитъ отъ Адама, который согрѣшилъ, и былъ осужденый, про тое родъ человѣческій родится во грѣхѣ и осужденіи и потребуе спасенія. Сей грѣхъ называется первоначальнымъ грѣхомъ.

КАИНЪ И АВЕЛЬ.

(Быт.ія 4, 1—17).

Адамъ и Ева мали двохъ сыновъ: Каина и Авеля. Каинъ оброблялъ землю, а Авель дозиралъ овецъ. Одинъ разъ они принесли Богу жертву: Каинъ отъ плодовъ земныхъ, а Авель ягня отъ сво его стада. Авель горячо молился съ надеждою на Бога, и его жертва была пріемна въ очахъ Божіихъ, а жертва Каи-

it. Thereupon they became ashamed and frightened. Now only they noticed their nakedness and hastened to make for themselves aprons. Suddenly they heard the voice of God, Who, in the afternoon, was walking in the paradise, and they hid themselves amongst the trees.

"ADAM! WHERE ART THOU? said the Lord. And Adam replied: "I HEARD THY VOICE AND WAS AFRAID, BECAUSE I WAS NAKED; AND I HID MYSELF". "WHO TOLD YOU THAT YOU WAS NAKED?" asked the LORD. "Did you not eaten of the tree where of I forbade you to eat?" And Adam said: "THE WOMAN WHOM THOU GAVE ME, SHE GAVE ME OF THE TREE, AND I DID eat". "The serpent beguilded me", said the woman in her excuse, "and I did eat".

The Lord said to the serpent: "Be cause you done this, you art cursed above every beast of the field; upon thy belly will you go"; and to the devil who acted through the serpent God said that "THE SEED OF WOMAN SHALL BRUISE HIS HEAD. In these words hope was given to men that our Lord Jesus Christ Who was born of the All-Holy Virgin Mary, shall destroy the power of Satan.

To Eve God said: "in sickness shall thee bring forth children". To Adam He said: "CURSED IS THE GROUND FOR thy DEEDS; IN THE SWEAT OF THY BROW SHALL THOU EAT BREAD, TILL YOU RETURN INTO THE GROUND OUT OF WHICH YOU WAS TAKEN". After this the Lord banished them forth from the paradise.

.. The whole human race are descendants of Adam who had sinned and was condemned, and therefore are born in the state of sin and condemnation and have need of salvation. This sin is called the original sin.

CAIN AND ABEL.

(Gen. 4, 1—17).

Adam and Eve had two sons: Cain and Abel. Cain tilled the ground and Abel tended the sheep. Once they brought their offerings to God: Cain of the fruits of the ground and Abel a lamb of his flock. Abel fervently prayed with trust in God, and his offering was therefore pleas-

Изгнаніе Адама и Евы изъ рая.
Banishment of Adam and Eve from the Paradise.

на была непріемна, бо онъ приносилъ ю безъ щирого росположенія до Бога. Знакомъ того, что жертва Авеля была пріемна Богу, а жертва Каина нѣтъ, было то, что дымъ отъ жертвы Авеля поднялся вверхъ до неба, а дымъ жертвы Каина розсѣялся по земли.

Узнавши о семъ, Каинъ сталъ завидовати брату своему.

Одинъ день онъ закликалъ его въ поле и забилъ его тамъ.

«Где Авель, братъ твой?» — спытался Господь Каина. — Онъ отвѣтилъ: «Я не знаю; развѣ я стражъ брату моему»? — Господь сказалъ ему: «Что ты зробилъ?» — Голосъ крови брата твоего вопіе до Мене съ земли, про тое ты проклятый отъ земли, бѣглецъ и безномный ты будешь на земли».

Каинъ сталъ отцемъ злой націи людей и вандровалъ съ одного мѣста на д р у г о е и нигде не могъ найти мѣстца для себе. Потомки Каина не старались угодити Богу и про тое скоро были розвращены.

Послѣ убійства Авеля другій сынъ родился у Адама и Евы, названный Сифомъ. Онъ былъ добрый человѣкъ: такими-же на початку были и его потомки. Изъ нихъ особенно извѣстный — ЭНОХЪ. Онъ завсе старался угодити Богу и достигнулъ такой степени святости, что былъ взятый живымъ на небо.

Въ той часъ, коли сей святый человѣкъ былъ еще на земли, началось смѣшеніе межи фамеліями Каина и Сифа. Потомки послѣдняго начали женитись на донькахъ изъ фамеліи Каина. Они были недобрыи жены и матери; они въ такомъ же недобромъ видѣ выращивали своихъ дѣтей. Зло ширилось больше и больше; на остатку всѣ люди были розвращены и з а б ы л и своего Бога, за исключеніемъ праведного Ноя и его фамеліи.

ing in God's sight, but that of Cain was not acceptible, because he brought it without passion towards God. Having learned this, Cain become envious of his brother. One day he called him into the field and killed him there.

"Where is Abel, your brother?" demanded of him the Lord. And Cain replied: "I do not know; am I my brother's keeper?" The Lord said to him: "What have you done? — the voice of thy brother's blood crieth unto Me from the ground, and now you are cursed from the earth, a fugitive and a vagabond shalt thou be on the earth".

He became the father of a wicked race of p e o p l e and wandered about from place to place and nowhere could he find a place for himself. Cain's descendandts did not strive to please the God and soon became depraved.

After Abel's murder another son was born to Adam and Eve, named Seef. He was a good man, so were at first his descendants also. From among them ENOCH was especially noteworthy. He continually strove to please God, and attained such a degree of saintliness that he was taken up into heaven alive.

At the time when this great and righteous man was still on the earth, there began an intermixture between the families of Cain and Seef. The descendants of the latter began to mary the daughters from the family of Cain. These were bad wives and mothers and bad was the way in which they brought up their children. The evil was spreading more and more; at the end all the people become depraved and forgot their God, the only exception being righteous Noah and his family.

ВСЕСВѢТНЫЙ ПОТОПЪ.

(Быт. 6, 7 и 8, 1—14).

Богъ сказалъ Ною, что Онъ знищитъ злый родъ человѣческій потопомъ, про тое приказалъ ему будовати ковчегъ (великій корабель), въ которомъ онъ и его фамелія могли бы быти спасены отъ потопа. Передъ симъ, однако, Богъ далъ людямъ 120 рокивъ часу на покаяніе. Коли сей часъ минулъ, а люди зробились горшими, Богъ приказалъ Ною войти до ковчега со своей фамилієй (его женой, трема сынами ихъ же-

THE UNIVERSAL FLOOD.

(Gen. 6, 7 and 8, 1—14.).

God said to Noah that He will destroy the wicked race of man by a flood and commanded him to construct an ark (Large ship), in which he and his family might be saved from the flood. Before htis, however, God gave to the people 120 years' time for penance. When this time expired and the people become worse, God commanded Noah to enter into the ark with all his family (his wife,

Первое убійство: Каинъ убиваетъ Авеля.
The first murder: Cain murders Abel.

нами — 8 человѣкъ разомъ) и взяти съ собой по парѣ отъ каждого рода скотовъ, звѣрятъ и птаховъ, а изъ денѣко рыхъ взяти по седемъ паръ, чтобы захранити ихъ розмноженіе послѣ потопа.

Коли сіе было зроблено, началъ падати дождь потоками и продолжалъ падати безъ перерыва за 40 дней и ночей. Земля была покрыта водою, а люди со звѣрями, за исключеніемъ тѣхъ, что были въ ковчегѣ, были затоплены.

Вода оставалась надъ землею около пяти мѣсяцевъ (150 дней), но на остатку поднялся моцный вѣтеръ и вода начала вертати до морей и озеръ, рѣкъ и подземныхъ жилъ. На горѣ Араратъ Ковчегъ остановился. Коли Ной вышелъ изъ ковчега, онъ доразъ принесъ Богу жертву въ подякованіе за свое спасеніе отъ потопа. Богъ далъ обѣщаніе Ною, что другого всесвѣтного потопа больше не буде. «Сіе есть знакомъ», — сказалъ Господь Ною: «межи Мною и тобою: Я ставлю Мою радугу въ хмарахъ».

ДѢТИ НОЯ.

(Бытія 9, 20-27; 11, 1—9).

Отъ сыновей Ноя (Сима, Хама и Іафета) родъ человѣческій началъ снова побольшатись. Ной началъ обробляти землю и насадилъ виноградникъ.

Одинъ разъ онъ выпилъ вина неосторожно и, зробившись пьянымъ, лежалъ непокрытымъ. Его сынъ, Хамъ, видячи голоту отца, посмѣялся надъ нимъ. Его два другіи сынове, Симъ и Іафетъ, войшовши до его шатра такъ, чтобы не видѣти его голоты, прикрыли его одеждою.

Узнавши о томъ, якъ зле велъ себе Каинъ, Ной сказалъ: «Проклятый Ханаанъ (сынъ Хама)»; тогда же онъ благословилъ Сима и Іафета и предсказалъ, что межи потомками Сима правдива вѣра буде сохранена, а потомки Іафета умножатся и роспространятся по лицу земному и получатъ правдивую вѣру отъ потомковъ Сима.

Межи потомками Сима (Евреи) правдивая вѣра была сохранена даже подъ часъ всеобщого идолопоклонства, а потомки Іафета (европейцы) получили отъ евреевъ правдивую (Христіанство)

three sons and their wives — 8 persons in all) and take with him a couple of each kind of cattle, and of beasts and birds, while of some kinds to take seven couples, so as to insure their multiplication after the flood. When this was done, the rain began to fall in torrents, and continued without interrution for 40 days and nights. The earth was covered up by water and the people with all animals, those in the ark only excepted, were drowned.

The waters remained above the earth for about five months (150 days), but at last there arose a high wind and the waters began to return to the seas, lakes, r i v e r s, underground veins. On the mountain Ararat the ark stopped.

When Noah came out of the ark, he immediately offered sacrifice to God in thanksgiving for his salvation from the flood. God gave promise to Noah that there shall not be again another universal flood. "This is the token", said the Lord to Noah, between Me and you: I do set My bow in the cloud".

THE CHILDREN OF NOAH.

(Gen. 9, 20—27; 11, 1-9).

From Noah's children (Seem, Cham and Japhet) the human race began again to increase.

Noah began to cultivate the ground and planted a vine yard. Once he drank of the vine uncautiously and having become drunken,, was laying uncovered. His son, Cham, seeing the nakedness of his father, laughed at him. His two other sons, Seem and Japhet, entered his tent so that they could not see his nakedness, and covered him with a garment.

Having learned how ill Cham behaved, Noah said: "Cursed be Chanaan (son of Cham), at the same time he blessed Seem and Japhet and foretold that among the descendants of Seem shall be preserved the true faith, while the descendants of Japhet shall increase and spread upon the face of the earth and shall receive the true faith from the descendants of Seem.

Among the descendants of Seem (the Hebrews) the true faith was preserved even at the time of universal idolatry, and the descendents of Japhet (the Europeans) received

Богъ карае грѣшный родъ человѣческій всесвѣтнымъ потопомъ.
God punishes the sinful human race with a universal flood.

вѣру и роспространили свою силу и дер жавность надъ всѣми прочими частина ми свѣта. Потомки Хама (Хананиты, отъ его сына Ханаана, на которого вла стиво и упало проклятіе праведного Ноя) въ той часъ, коли земли Ханаана были покорены евреями, были частиною знищены, а частиною обернены въ невольниковъ.

from the Hebrews the true (Cristian) faith and they spead their power and dominion over all remaing portions of the globe. But the descendants of Cham (Chananites; from his son, Chanaan, on whom namely fell the curse of righteous Noah), at the time when the land of Canaan was being subjugated by Hebrews, were partly destroyed and partly turned into slaves.

Жертвоприношеніе Ноя послѣ потопа.
Thanks offering of Noah after the flood.

БУДОВЛЯ ВАВИЛОНСКОЙ ТУРНИ.

Черезъ долгій часъ послѣ потопа лю ди говорили однимъ языкомъ и составляли одну фамелію. Но потомъ у нихъ появилось желаніе побудовати городъ съ такою туркею въ немъ, чтобы еи верхъ доходилъ до неба, чтобы симъ зробити имено для себе и спасти себе въ ней на случай другого потопа.

Господь Богъ, однако, зробилъ конецъ сему гордому и нерозумному ихъ предпріятію черезъ смѣшеніе ихъ языка, чтобы они не розумѣли другъ друга. Черезъ сіе они (люди) покинули будовлю турки и были розсѣяны по цѣлому свѣту. Сей городъ, про тоэ, былъ названый Вавилонъ (смѣшеніе.)

THE BUILDING OF THE TOWER OF BABEL.

Long after the flood men spoke the same language and constituted one family. But ofter they conceived a desire to build a city with such a tower in it that its top might reach unto the heaven, so as to make a name for themselves and save them form the future flood. Then God put an end to this proud and senseless undertaking by having confounded their language, so that they could not understand each other. Through this they left off the building of the tower and were scattered all over the world. This city was called Babilon (confoundness).

Вавилонское столпотвореніе и смѣщеніе языка.
The building of the tower of Babel and the mixing of language.

ПРИЗВАНІЕ АВРААМА.

(Бытія 12, 1-7; 18, 1-15).

Черезъ якихъ 1,000 лѣтъ послѣ потопа, люди стали снова грѣшити и забывати правдивого Бога и начали почитати, яко Бога, солнце, мѣсяцъ (луну), звѣзды, звѣрятъ. Въ сей разъ Богъ избралъ одного праведного и святого человѣка, изъ фамеліи Сима, который назывался АВРААМЪ, для продолженія его родѣ правдивой вѣры.

Авраамъ жилъ въ странѣ Халдеѣ и

THE CALL OF ABRAHAM.

(Gen. 12, 1-7; 18, 1-15).

About one thousand years after the flood, men began again to forget the true God and stared to worship as God: the sun, the moon, the stars, animals. At this time God selected one righteous and holy man, from the family of Seem, who was called ABRAHAM, for the purpose of preserving in his race the true faith. Abraham lived in the Coun-

былъ 75 лѣтъ старый коли Богъ приказалъ ему лишити власну краину и идти въ землю Ханаанскую.

Богъ сказалъ Аврааму: «Я сдѣлаю изъ тебе великую народность, и въ тебѣ всѣ фамеліи земныи будутъ благословенны», т. е. что изъ его народности приде Спаситель міра.

Коли Авраамъ пришелъ до земли Ханаанской, Богъ сказалъ ему: «Тебѣ и твоему сѣмени я дамъ сію землю». Авраамъ побудовалъ тамъ олтарь въ подяковань Богу..

Одинъ разъ Богъ явился Аврааму и обѣщалъ ему Свое нарочитое покровительство и что Онъ умножитъ его родъ чрезмѣрно, но пожадалъ отъ Авраама и его потомковъ быти вѣрными и покорливыми Ему. Въ подтвержденіе сихъ условій, былъ сдѣланый договоръ, и въ знакъ сего Богъ приказалъ, чтобы каждая дитина мужеского пола была обрѣзана въ 8-й день по рожденіи..

Богъ явился Аврааму во видѣ трехъ странниковъ, коли онъ сидѣлъ въ дверяхъ своего шатра подъ дубомъ Мамрійскимъ. Онъ поднялъ свои очи и увидѣлъ трехъ мужей, идущихъ до него. Онъ побѣжалъ встрѣтити ихъ и просилъ ихъ зайти до него, и зробилъ имъ гостину. Коли онъ стоялъ при нихъ подъ деревомъ, одинъ изъ мужей сказалъ Аврааму: «Сарра, жена твоя, буде мати сына». Сарра почула тое въ дверяхъ шатра и усмѣхнулась про себе. Господь сказалъ Аврааму: «Про что Сарра усмѣхнулась? Развѣ для Господа есть что невозможного?» Двѣнадцать мѣсяцей послѣ сего Сарра родила Аврааму сына, которого онъ назвалъ «ИСААКЪ» (смѣхъ).

ПРИНЕСЕНІЕ ИСААКА ВЪ ЖЕРТВУ.

Коли Исаакъ выросъ, Богъ сказалъ Аврааму: «Возьми теперь своего сына Исаака и принеси его въ жертву всесожженія на одной изъ горъ».

Авраамъ повиновался безъ колебанія. Онъ осѣдлалъ своего осла и, взявши съ собою Исаака, пошелъ до мѣста, о которомъ Богъ сказалъ ему. На третій день они дошли до горы. Лишивши своихъ слугъ и осла внизу горы, Авраамъ возложилъ дерево (для жертвы) на плечи Исаака, а самъ взялъ огень и ножъ и пошелъ съ нимъ на гору.

На верху горы Авраамъ побудовалъ олтарь (жертвенникъ), розложилъ дерево на немъ и, связавши Исаака, положилъ его на жертвенникъ. Онъ уже

try of Chaldeeah and was 75 years old when God ordered him to leave his own Country and go into the land of Chanaan.

God said to Abraham: "I will make of you a great nation, and in you shall all families of the earth be blessed", i. e. that from his race there shall come the Saviour of the world.

When Abraham reached the land of Chanaan. God said to him: unto you and unto your seed will I give this land. Abraham builded there an altar as thank-offering to God.

Once God appeared to Abraham and promised to him His especial patronage and to multiply him exceedingly, but required of Abraham and his descendants to be faithful and obedient to Him. In confirmation of these stipulations, a covenant (agreement) was made and in token of this God ordered that every male child should be circumcised on the 8th day after his birth.

God appaeared to Abraham under the disguise of three strangers. when under the oack of Momvre. He lifted up hsi eyes and saw 3 men comining his way. He ran to meet them, pray ed them to visit him and set before them refreshments. When he stood by them under the tree, one of them said to Abraham: "Sa r a h, your wife shall have a son". Sarah overheard this in the tent - door, and laughed within herself. And the Lord said to Abraham: 'Wherefore did Sarah laugh? Is anything too hard for the Lord?" Twelve months after this Sarah bare Abraham a son whom he called Isaac (laughter).

THE SACRIFICE OF ISAAC.

When Isaac was grown up, God said to Abraham: "Take now your son Isaac and offer him for a burnt offering upon one of the mountains". Abraham obeyed without hesitation. He saddled his ass, and having taken with him Isaac, went unto the place of which God had told him. On the third day they reached the mountain. Leaving his servants and the ass down below, Abraham laid the wood upon Isaac, himself taking the fire and the knife, and went up with him. On the top of the mountain, Abraham built an altar, arranged the wood over it in order and having bound Isaac, laid him on the altar..

Явленіе Бога Аврааму во видѣ трехъ странниковъ.
God appears to Abraham under the disguise of three strangers.

поднялъ ножъ, чтобы зарѣзати своего сына, коли отразу почулъ голосъ съ неба, говорящій до него: «Авраме, Авраме! Не клади своей руки на юношу; теперь Я знаю, что ты боишься Бога». За сію покорливость Богъ благос-

He had already raised the knife to slay his son, when suddenly he heard a voice from heaven calling to him: "Abraham, Abraham! Lay not thy hand upon the lad; now I know that you fear God". For this act of obedience God blessed Abraham once

ловилъ Авраама еще разъ и присягою подтвердилъ обѣщаніе, сдѣланное попередно, что его потомки будутъ умножены, и что изъ его рода родится Спаситель міра.

more and upon oath confirmed the promise already given before that his descendants shall be multiplied and that from his race shall be born the Saviour of the world.

СОДОМЪ.

Около сего времени жители Содома и Гоморры были знищены небеснымъ огнемъ, завдяки ихъ грѣховности. Только Лотъ съ его фамеліей былъ спасеный ангелами, которыи были у Авраама подъ видомъ трехъ мужей-странниковъ.

S O D O M.

About this time inhabitants of Sodom and Gomorra were destroyed by fire from heaven, on account of their wickedness. Only Lot with his family was saved by the angels who had been with Abraham under the disguise of three strangers.

ВИДѢНІЕ ІАКОВОМЪ ЧУДЕСНОЙ ЛѢСТНИЦЫ.

Коли Исаакъ былъ около 60 лѣтъ старый, у него родились два сына (близнята). Старшого онъ назвалъ Исавомъ, бо онъ былъ покрытый червеными волосами; молодшого сына назвалъ Іаковомъ. Исавъ былъ искусный охотникъ, а Іаковъ любилъ стеречи свой статокъ. Коли Исаакъ намѣрялъ дати свое благословеніе, онъ послалъ Исава достати звѣрину и сварити ему похлебку. Въ той с а м ы й часъ Ревекка, его мати, достала благословеніе для Іакова, который к у п и л ъ право первородства тѣмъ, что поднесъ своему полуслѣпому отцу похлебку, а той, думаючи, что передъ нимъ Исавъ, благословилъ его, Іакова.

Послѣ сего Іаковъ долженъ былъ утечи отъ гнѣва брата своего до Месопотаміи. По дорозѣ Іаковъ приготовилъ себе, въ полю, на ночлегъ и, взявши камень замѣсто заголовка, заснулъ и малъ видѣніе: лѣстница поднималась отъ земли до неба и ангелы Божіи восходили и нисходили по ней. Надъ лѣстницей былъ Самъ Господь и обѣщалъ ему (Іакову) землю, на которой онъ въ тую хвылю былъ, и что изъ него приде Мессія. Послѣ 20 лѣтъ, Іаковъ вернулся въ землю Ханаанскую. По дорозѣ онъ боролся съ ангеломъ, которого перемогъ. По тому случаю его имено было измѣнено на «ИЗРАИЛЬ».

JACOB'S VISION OF A MYSTICAL LADDER.

When Isaac was about 60 years old, two sons (twins) were born to him. The elder child he called Esau because he was covered with red hair; the younger son was called Jacob.

Esau was a skilful hunter, but Jacob loved to tend his flock. When Isaac was about to give his blessing, Esau was sent out by him to get some venison and boil for him pottage. In the m e a n t i m e Rebecca, his mother, obtained the bles sing for Jacob, who had already bought the birthright, by bringing to his halfblinded father pottage, and he, thinking, that Esau is before him, blessed Jacob.

After this Jackob had to fly from the anger of his brother into Mesopotamia.

On the way, Jackob prepared himself, in the field, for the night, took a stone for his pillow, fell asleep and had a vision: a ladder was set up on the earth and the top thereof reached unto heaven, and the angels ascending and descending on it. Lord stood above it and promised him the land on which he then was, and that from him the Messiah should come.

At the end of twenty years Jacob returned to the land of Chanaan. On his way he wrestled with an angel whom he overcome. On this occasion his name was changed into "ISRAEL".

Видѣніе Іаковомъ чудесной лѣстницы.
Jacob's vision of a mystical ladder.

ИСТОРІЯ ІОСИФА.

(Бытія 37, 39, 40—45).

Іаковъ малъ 12 сыновей: Рувима, Симеона, Левія, Іуду, Дана, Неффалима, Иссахара, Завулона, Гада, Азора, Іосифа и Веніамина.

THE HISTORY OF JOSEPH.

(Gen. 37, 39, 40—45 chh.)

Jacob had twelve sons: Reuben, Simeon, Levi, Juda, Dan, Nepthalim, Issachar, Zabulon, Gad, Aser, Joseph and Benjamine.

Изъ всѣхъ своихъ сыновей Іаковъ особенно любилъ Іосифа, завдяки того, что онъ былъ добрый и послухливый и про тое, что онъ завсе говорилъ правду. Его братья не любили Іосифа, бо онъ ознаймлялъ отца о всемъ, что они робили. Ихъ злоба противъ Іосифа достигла своей высоты въ той часъ, коли Іаковъ зробилъ для него богатую одежду.

Одинъ разъ Іосифъ малъ замѣчательныи сны: (1) Что снопы, связанныи на полю его братьями, попадали и поклонились передъ его снопомъ; (2) Что солнце, мѣсяцъ и 11 звѣздъ поклонялись въ смиренномъ почтеніи передъ нимъ. Коли Іосифъ оповѣлъ о сихъ снахъ братьямъ своимъ, то они сказали: «Будешь ли ты дѣйстно управляти надъ нами?» И даже его отецъ высловился: «Дѣйстно-ли я и твоя мати и братья въ самомъ дѣлѣ придеме поклонитися тебѣ до земли?» Послѣ сихъ сновъ его братья начали такъ ненавидѣти Іосифа, что они даже не говорили до него.

Among all his sons Jackob was particulary fond of Joseph on account of his being kind and obedient and because he always spoke the truth. His brothers did not like Joseph because he made their father aware of everything they did. Their malice against Joseph reached its climax when Jacob made him a rich coat.

Once Joseph had remarkable dreams:

1. — that sheaves bound in the field by his brothers fell down in obeisance before his sheaf;

2. — that the sun, the moon and eleven stars bowed down in humble reverence before him. When Joseph related these dreams to his brothers, they said: "Shalt thou indeed reign over us?" And even his father rebuked him saying: "Shall I and thy mother and thy brothers indeed come to bow down ourselves to you to the earth?". After these dreams his brothers began to hate Joseph so much that they would not even speak to him.

ІОСИФЪ ПРОДАНЫЙ СВОИМИ БРАТЬЯМИ.

Одинъ разъ сынове Іакова пошли со своимъ статкомъ далеко отъ отцовского шатра. Іаковъ послалъ Іосифа, что бы найти ихъ и понести имъ ихъ обѣдъ. Его братья издалека увидѣли его, и рѣшили кинути его живымъ до высохшей студни.

Коли Іосифъ приблизился до нихъ, они сняли съ него его богатую одежду и кинули его до студни, а сами посѣдали за свой обѣдъ. Послѣ сего они увидѣли издалека компанію купцовъ съ ихъ верблюдами, нагруженными товарами. Одинъ изъ братьевъ, Іуда, предложилъ, чтобы продати Іосифа. Они и продали его купцамъ за 20 кусковъ серебра (около 10 долларовъ). Своего отца они окламали такимъ способомъ: они омочили одежду Іосифа въ крови козла и послали ю до дому съ заявою, что дикій звѣрь зъѣлъ его сына. Іаковъ плакалъ горько за Іосифомъ.

JOSEPH SOLD BY HIS BROTHERS.

Once the sons of Jacob went with their flocks far away from their father's tent, and Jackob sent Joseph to find them and bring them heir dinner. His brothers saw him from afar and decided to throw him alive into a dried-up well. When Joseph approached them they stripped him out of his costly clothes, thref him into the pit and having done this, sat down to their dinner. After this from afar they noticed a company of merchants with their camels laden with goods. One of the brothers, Judah, suggested the idea that Joseph be sold, and they did sell him to the merchants for twenty pieces of silver (about 10 Dollars). Their father they deceived in this wise: they dripped Joseph's coat in the blood of a goat and sent it home with a message that an evil beast must have devoured his son. Jacob wept bitterly for Joseph.

СТРАДАНІЕ ІОСИФА ВЪ ЕГИПТѢ.

Коли купцы дошли до Египта, они продали Іосифа уряднику короля Понти

JOSEPH SUFFERING IN EGYPT.

When the merchants reached Egypt, they sold Joseph to an offi-

Встрѣча Іосифа съ братьями.
Joseph's interview with his brothers.

фара. Господь былъ съ Іосифомъ и зробилъ все, что онъ ни дѣлалъ, успѣшнымъ въ его рукахъ. Урядникъ такъ привязался до Іосифа, что зробилъ его дозорцей надъ цѣлымъ своимъ домомъ. Но его жена была злая женщина; она сказала ложь, что Іосифъ хотѣлъ ю обезчестити. Завдяки сего еи мужъ, безъ дознанія, посадилъ его (Іосифа) до темницы.

cer of king Potiphar. The Lord was with Joseph and made what he did, prosper in his hands. The officer became so much attached to Joseph that he made him observer over the whole of his household. But his wife was a wicked woman; she told a falsehood that Joseph wished to disgrace her, and her husband, without inquiry, put Joseph in prison.

ІОСИФЪ ВЪ ТЕМНИЦѢ.

Ви темницѣ, въ то время, были заключены два урядники Фараона: виночерпій и пекарь. Одну ночь оба они мали сонъ: виночерпію снилось, что онъ дусилъ вино изъ зрѣлого грозна, изъ трехъ вѣтвей, подчасъ о б ѣ д а Фарао на, и подавалъ ему вино при с т о лѣ. Пекарь видѣлъ, что онъ несъ на своей головѣ три полныи кошики хлѣба, при чемъ, въ верхнемъ кошикѣ было мясо для самого Фараона; тое мясо дзюбали птахи.

Іосифъ ростолковалъ тіи сны такъ: виночерпій черезъ три дни буде возста новленый въ своемъ попереднемъ урядѣ, а пекарь буде повѣшеный, и птахи будутъ ѣсти его тѣло. Іосифъ просилъ виночерпія, коли онъ снова вернется къ уряду Фараона, чтобы заступился за не го передъ Фараономъ, чтобы и его осво бодили изъ темницы.

Все случилось такъ, якъ Іосифъ ска залъ. Виночерпій былъ покликаный на задъ ко дворцу Фараона, но въ своемъ добромъ житьѣ забылъ за Іосифа.

JOSEPH IN PRISON.

In the prison, at that time, there were confined two of Pharaoh's offi cers: the butler and the baker. One night each of the two had a dream: the butler — that he was pressing out ripe grapes of three branches of a vine into Pharaoh's cup during his dinner, and handling the wine to him at his table; the baker -- that he was carrying on his head three baskets full of bread, and that of the up permost basket in which were bake-meats for Pharaoh himself, the birds were picking the meat.

Joseph interpreted these dreams to mean that the butler in three days will be reinstated in his former office, but the baker will be hanged and the birds will eat of his body.

Joseph begged the butler, when he should again return to the court, to intercede for him before Pharaoh that he also may be discharged from the dungeon. Everything did happen as Joseph said. The butler in fact was called back to the court, but in his good-luck he forgot Joseph.

ІОСИФЪ ВЪ СИЛѢ.

Черезъ два рока послѣ сего и царь малъ два сны, подобныи одинъ до другого.

ПЕРВЫЙ СОНЪ БЫЛЪ: Изъ рѣки вышли 7 тучныхъ коровъ, а за ними вы шли 7 худыхъ, которыи проглотили тучныхъ коровъ, но сами совсѣмъ не потуч нѣли.

ДРУГІЙ СОНЪ былъ такій: — на одномъ даху (кровлѣ) выросли 7 колось евъ полныхъ, изъ которыхъ выросло 7 колосьевъ худыхъ, но не взираючи на то, что тіи (худыи) поглотили полныи колосья, они не зробились больше по-

Ц а р ь почувствовалъ, что тіи сны были чрезвычайного рода, про тое онъ скликалъ всѣхъ кудесниковъ египетскихъ, чтобы они ростолковали ему сны, которыи онъ видѣлъ, но никто изъ нихъ не могъ объяснити его сновъ. Въ той-то часъ только виночерпій пригадалъ себѣ за Іосифа. Коли его привели передъ царя, онъ (Іосифъ) такъ ростолковалъ его сны: СЕДЕМЪ КОРОВЪ ТУЧНЫХЪ И СЕДЕМЪ КОЛОСЬЕВЪ ОЗНАЧАЕ СЕДЕМЬ ЛѢТЪ БОГАТОЙ ЖАТВЫ, А ПОСЛѢ НИХЪ НАСТУПИТЪ СЕМИ ЛѢТНІЙ ГОЛОДЪ. Въ заключеніе Іосифъ посовѣ-

JOSEPH IN POWER.

About two years after, the King had two dreams resembling one an other. The first dream was: out of the river there came seven fat cows and were followed by seven lean cows, and the lean ones swallowed up the fat ones, but still did not look at all fatter than they were before. The other dream was that on one stalk there grew first seven full ears and then these sprung up seven thin ears, but although these had swallow ed up the fine ears, they did not become any larger for that.

The King felt that these dreams were of an extraordinary kind and he called for all the magicians of Egypt to interpret the dreams which he had, but none of the men could explain them. It was then only that the butler remembered Joseph. When he was brought before the King, he thus interpreted his dreams: the 7 fat cows and the seven ears mean seven years of abundant harvest, and then there will ensue a famine of seven year's duration. In conclusion Joseph advised Pharaoh to find a wise and faithful man who

товалъ Фараону найти мудрого и вѣрного человѣка, который насобиралъ бы зерна на роки голодныи.

Король зробилъ Іосифа своимъ головнымъ министромъ, снялъ перстень со своей руки и положилъ его на руку Іосифа, приказалъ одѣти его въ найдорогшіи одежды и возложити золотый ланцухъ на его шею. Послѣ сего Іосифа повезли по городу въ царской колесницѣ и всѣ египтяне кланялись ему.

would store up the grain against the years of famine. The King made Joseph his chief minister, took off the ring from his hand and put it upon Joseph's hand, and commanded him to be arrayed in the costliest garments and put a golden chain on his neck. Thereupon Joseph was driven through the city in the King's chariot and all Egyptians bowed down before him.

ВСТРѢЧА ІОСИФА СЪ БРАТЬЯМИ И ПЕРЕСЕНІЕ ІАКОВА ДО ЕГИПТА.

Въ протягу богатой жатвы Іосифъ собралъ такъ много зерна, что коли, послѣ лѣтъ урожайныхъ, пришелъ голодъ, не только всѣ Египтяне были изобильно снабжены зерномъ, но его можно было продавати въ другіи краины.

Голодъ начался такожь и въ землѣ, въ которой жилъ Іаковъ. Почувши, что зерна можно купити въ Египтѣ, онъ послалъ своихъ сыновей туда.

Братья видѣли Іосифа но не узнали его, и поклонились передъ нимъ до земли. Іосифъ, однако, не думалъ о томъ злѣ, якое его братья причинили ему; онъ самъ сказалъ имъ, кто онъ и, съ дозволенія ц а р я, покликалъ своего отца переселитися до Египта со всѣми его сынами и ихъ дѣтьми. Тутъ имъ подарована была найлучшая земля для поселенія и Іосифъ до конца жизни своей старался о своихъ родичахъ.

Цѣлая еврейская народность выросла въ Египтѣ изъ фамеліи Іакова. Согласно съ числомъ (12) сыновъ Іакова, народность тая роздѣлена была на 12 головныхъ племенъ (колѣнъ).

JOSEPH'S INTERVIEW with HIS BROTHERS AND JACOB'S MIGRATION INTO EGYPT.

During the abundant h a r v e s t Joseph stored up so much grain that when after the years of plenty, famine came, not only all the Egyptians were abundantly supplied with it, but it could also be sold into other countries.

There was famine in that land also which was inhabited by Jacob. Hearing that grain may be bought in Egypt, he sent his sons there. His brothers saw Joseph, but did not recognize him and bowed before him to the ground. Joseph, however, was not mindful of the evil which his brothers had caused him; he himself told them who he was and, with the King's permission, invited his father to migrate into Egypt with all his sons and his grandchildren. Here they were granted the very best land for settlement and Joseph to the end of his life had taken good care of his kindred. A whole Hebrew nation had grown in Egypt out of Jacob's family. In accordance with number twelve of the sons of Jacob, it was divided into twelve chief tribes.

ПРАВЕДНЫЙ ІОВЪ.

Подчасъ патріархального времени въ землѣ Авситидійской, въ Аравіи, былъ человѣкъ по имени Іовъ. Онъ былъ совершенный и правдивый, боявшійся Бога. У него родилось седемь сыновъ и три дочери. Онъ малъ 7,000 овецъ, 3,000 верблюдовъ и 500 воловъ, и дуже великое газдовство.

THE RIGHTEOUS JOW.

During the patriarchal period there was a man in the land of Ausitidia, in Arabia, his name was Jow. He was perfect and upright, and one that feared God. And were born unto him seven sons and three daughters. He had 7,000 sheep, and 3,000 camels, and 500 yoke of oxen, and a very great household.

Въ одинъ день Сатана пришелъ передъ Бога и сказалъ: «Ты благословилъ труды рукъ Іова и его богатство умножается въ краинѣ. Господь сказалъ Сатанѣ: «Нѣтъ никого на свѣтѣ, кто-бы былъ подобный до Іова; онъ совершенный, отвертый человѣкъ, боящійся Бога и избѣгающій зла». Сатана отвѣтилъ Господу: «Ты благословилъ роботу рукъ Іова, но протягни руку Твою нынѣ, и дотхнися всего, что онъ мае, и онъ прокляне Тебе». Господь сказалъ Сатанѣ: «Все, что онъ мае, въ твоей власти есть, и онъ самъ въ твоихъ рукахъ, но сохрани е г о жизнь».

Въ одинъ день пришли Сабеяне (вороги) и убили всѣхъ слугъ и забрали всѣхъ воловъ Іова. Позднѣйше огень Божій упалъ съ неба, и спалилъ маетокъ и дѣтей Іова, а онъ самъ захворалъ на болѣзнь проказу. Іовъ всталъ, поторгалъ свой плащъ, обрилъ свою голову, упалъ на землю, поклонился и сказалъ: — «Господь далъ менѣ и Господь взялъ, най буде имя Господне благословенно».

За его смиреніе Богъ, позднѣйше, вернулу Іову его богатство и дѣтей.

Праведный Іовъ лишилъ для насъ великій примѣръ смиренія и терпѣнія передъ Богомъ.

There was a day when Satan came before God, and said: Thou hast blessed the work of Jow's hands, and his substance is increased in the land. The Lord said unto Satan: There is none like Jow in the earth; a perfect and upright man, one that feareth God and escheweth evil. Then Satan answered the Lord, and said: Thou hast blessed the work of his (Jow's) hands, but put forth thine hand now, and touch all that he hath, and he will curse Thee to Thy face. And the Lord said unto Satan: Behold, all that he hath is in thine power, and he himself is in thine hands, but save his life..

And there was a day when the Sabean's came and slain all the servants, and took all the oxen of Jow. Later on the fire of God fell from heaven and hath burnt up his property, and children, and he himself become sick by leprocy. Jow rose and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said: **The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.**

For his weakness, later on, God returned to Jow his reachesness and children.

Righteous Job left to us a great example of meekness before God and patience.

РОЖДЕНІЕ ПРОР. МОЙСЕЯ.

(Исх. 1, 6-22, 2, 3, 4, 1-18).

Послѣ смерти Іосифа евреи розмножились до такихъ розмѣровъ, что новый царь рѣшилъ угнетати ихъ и, такимъ способомъ, помѣшати имъ стати моцными. Онъ присилилъ ихъ робити самыи тяжкіи роботы въ краинѣ. Коли сіе не помогло, онъ приказалъ, что бы всѣ новорожденныи х л о п ц ы еврейскіи были убиваемы. Около сего часу родился еврейскій хлопецъ, дуже прекрасный лицемъ. Въ протягу 3-хъ мѣсяцевъ его мати пробовала скрывати его отъ египтянъ, но коли стало невозможнымъ скрывати его дольше, она взяла кошикъ, осмолила его, поло-

THE BIRTH OF THE PROPHET MOSES.

(Exod. 1, 6-22; 2, 3, 4, 1-18).

After the death of Joseph the Hebrews multiplied to such an extent that the new King determined to oppress them, and so prevent them becoming to powerfull. He compelled them to do all the hard work in the country. When this had no effect, the King ordered that all the new born boys of the Hebrews were to be killed.

About this time a hebrew boy was born. The child was pretty. During the space of three months his mother tried to h i d e him from the Egyptians and when at last it became impossible to conceal him any

ЯВЛЕНІЕ МОЙСЕЯ.
THE APPEARANCE OF MOSES.

жила до него дитину и отнесла межи кряки на рѣку. Донька фараона пришла туда купатися и, увидѣвши кошикъ, сжалилась надъ дитиной и приказала, чтобы за дитиной доглядали яко за ей усыновленной дитиной. Она назвала дитину «Мойсей» (имено означае «взятый изъ воды»).

Мойсей былъ наученый всѣмъ премудростямъ египетскимъ. Въ одинь день онъ увидѣлъ, что египтянинъ билъ еврея и, видячи, что никого не было бли

longer, she took a basket, covered it with the pitch, put the babe into it and placed it among the bushes close to the river - bank. The daughter of the King came down there to bath, saw the basket, took pity of the child and gave orders that it should be brought up as her adopted child. She called him Moses (the name signifies "taken out of the water").

Moses was taught all the wisdom of the Egyptians. One day he saw that an Egyptian was beat-

зко, онъ убилъ египтянина и сховалъ его тѣло въ песку. Царь, однако, почулъ о семъ и хотѣлъ умертвити его. Въ той часъ Мойсей утѣкъ изъ Египта въ землю Мадіанскую (въ Аравіи). Тутъ онъ оженился на донькѣ священника Іофора, жилъ въ домѣ тестя около 40 лѣтъ и дозиралъ его статокъ.

Одинъ день Мойсей былъ со своимъ статкомъ у подножія горы Хоривъ и вотъ что увидѣлъ: горѣлъ к р я к ъ (кустъ), но огень не нищилъ его. Коли, однако, онъ захотѣлъ подыйти ближе до него, чтобы лучше видѣти его (крякъ), онъ отразу почулъ голосъ, говорившій: «МОЙСЕЙ, МОЙСЕЙ! НЕ ПОДХОДИ БЛИЖЕ, СНИМИ ТВОИ САПОГИ СЪ НОГЪ, БО МѢСТО, НА КОТОРОМЪ ТЫ СТОИШЬ, ЕСТЬ СВЯТЕ». Послѣ сего Господь сказалъ ему: «Я есмь Богъ Авраама, Исаака и Іакова. Я видѣлъ смутокъ моего народа. Иди и выведи Мой народъ изъ Египта». Въ той самый часъ Богъ далъ ему силу робити чудеса и упомянулъ о его братѣ Ааронѣ, яко помощникѣ ему, бо онъ (Мойсей) слабо говорилъ. Мойсей, въ своемъ смиреніи, просилъ напочатку, чтобы онъ былъ освобожденый отъ сего высокого призванія, но узнавши, что воля Божія о немъ была непреклонна, онъ подчинился ей и, разомъ съ симъ, досталъ отъ Бога таку палицу (жезлъ), которою онъ могъ робити чудеса.

ПАСХА И ВЫХОДЪ ЕВРЕЕВЪ ИЗЪ ЕГИПТА.

(Исходъ 12, 1—38; 14, 15).

Во виду того, что царь Египетскій не хотѣлъ отразу отпустити евреевъ, Богъ сказалъ Мойсею поразити Египтянъ слѣдующими карами: 1) Вода обернена была въ кровь; 2) жабы покрыли цѣлую краину; 3) язва мошекъ; 4) язва песьихъ мухъ; 5) моровая язва на скотъ; 6) нарывы на людяхъ и на скотѣ; 7) буря съ градомъ; 8) саранча поѣла всю зеленину; 9) великая темнота; 10) умерщвленіе всѣхъ первородныхъ сыновъ египетскихъ.

Передъ покараніемъ послѣдней карою, Богъ приказалъ евреямъ зарѣзати ягня и ѣсти его съ опрѣсночнымъ хлѣбомъ, а кровью ягняти помазати двери своихъ домовъ, чтобы ангелъ, котоing a Hebrew, and seeing that there was no one near, he slew the Egyptian and hid his body in the sand. The King, however, heard of it, and wanted to put him to death. Then Moses fled from Egypt into the land of Madian (in Arabia). Here he was married to the daughter of a priest, Iofor, lived in his house for about forty years and tended his flocks.

One day Moses, with his flocks, happened to be at the foot of the mount Horeb and this is what he saw there: a thorn - bush was burning with fire, but the fire consumed it not. When, however, he desired to come up nearer to it the better to see it, he suddenly heard a voice saying: "Moses, Moses! Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest, is holy ground". And the Lord then said to him: "I am the God of Abraham, of Isaac and of Jacob. I have seen the affliction of My people. Go, bring forth My people out of Egypt".

At the same time the Lord gave him the power to work wonders and mentioned his brother Aaron as an assistant to him, for he was slow of speech. Moses, in his humility, prayed at first to be relieved of this high calling, but having learned that the will of God respecting him was immutable, he obeyed it, and, at same time, he received from God a rod, by which he could perform miracles.

THE PASSOVER AND THE EXODUS OF THE JEWS FROM EGYPT.

(Exod 12, 1-38; 14 and 15 chh.)

As the King of Egypt would not at once let the Jews to go, God told Moses to afflict the Egyptians with following punishments:

1) the w a t e r turned into blood; 2) frogs covered the whole country; 3) the plague of gnats; 4) the plague of incets, 5) p l o g u e among the cattle; 6) ulcers on men and animals; 7) storms mingled with hail and thunder; 8) locusts ate up all green things; 9) great darkness; 10) the death of all first-born sons of the egyptians.

Before inflicting the last plague, God commanded the Hebrews to kill a lamb and eat it with unleavened bread and to besprinkle with the blood of the lamb the doors of their

рого Господь пошле на знищеніе первородныхъ сыновъ египетскихъ, могъ отличити еврейскіи домы и пройти коло нихъ.

Въ полночь ангелъ убилъ всѣхъ первородныхъ сыновъ египетскихъ, про тое фараонъ дозволилъ евреямъ выйти изъ Египта, послѣ ихъ прожитія тамъ 400 л. Число тѣхъ, которыи вышли изъ Египта, было около 600,000 мужчинъ, не считаючи ихъ женъ и дѣтей.

Въ воспоминаніе освобожденія евреевъ изъ египетской неволи, Господь установилъ для нихъ праздникъ ПАСХИ.

houses that the angel whom the L O R D will send to destroy the first-born sons of the Egyptians, might distinguish the hebrew habitations and pass these by.

At midnight the angel smote all the first - born of the Egyptians, and Pharaoh allowed the Hebrews to depart from Egypt, after their residence there of 400 years. The number of those who came out was about 600,000 men, without conting their wifes and children.

In commemoration of the delivery of the Hebrews from the Egyptian bondage, the Lord instituted for them the feast of the PASSOVER.

ПЕРЕХОДЪ ЧЕРЕЗЪ ЧЕРМНОЕ МОРЕ.

Коли евреи дошли до Чермного моря, они увидѣли, что фараонъ и его войско гонятся за ними, бо сожалѣли, что отпустили евреевъ. По Божому повелѣнію Мойсей ударилъ по морю со своей чудодѣйственной палицей и вода розступилась. Евреи прошли по зробленной такъ дорожкѣ, а египтяне ринулись за ними въ догонку. Къ рану евреи достигнули другого берега моря, въ той часъ якъ египтяне были въ тую хвилю только на серединѣ его. Мойсей простеръ снова руку свою надъ моремъ и вода ринулась со всѣхъ сторонъ на египтянъ и они всѣ были затоплены.

THE WALK OVER THE RED SEA.

When the Hebrews reached the Red Sea, they saw Pharaoh and his whole host overtaking them from behind, because they regretted that they let the Hebrews go. At God's bidding Moses smote the sea with his miraculous rod and the waters thereof were separated. The Hebrews went along the path thus formed and the Egyptians rushed after them in pursuit. Towards morning the Hebrews reached already the other side of the sea, whereas the Egyptians were just in the middle of it. Moses stretched out his hand again over the sea and the waters rushed from all sides over the Egyptians and they all were drowned.

ЕВРЕИ ВЪ ПУСТЫНѢ.

Господь зробилъ для евреевъ и другіи великіи чуда въ пустынѣ: онъ обернулъ горькую воду въ солодкую (пріемную для питья), приказавши Моисею кинути до ней солодкіи корени, зробилъ такъ, что вода потекла изъ скалы; кормилъ ихъ манною, отражалъ ихъ вороговъ, коли они нападали на евреевъ.

THE HEBREWS IN THE DESERT.

The Lord has done for the Hebrews great other wonders in the desert: He turned bitter water into sweet (pleasant to drink), having commanded Moses to throw into it sweet roots, made water rush out of a rock, fed them with manna, repulsed their enemies whenever these fell upon them.

МАННА.

Для утоленія ихъ голода, Богъ послалъ манну съ неба. Она падала каждое утро, коли евреи собирали только столько, сколько потребовали на день. Ея цвѣтъ былъ бѣлый, она давалась имъ въ протягу всѣхъ рокивъ, якіи они провели въ пустынѣ.

MANNA.

To appease their hunger, God sent manna from heaven. It fell every morning, when the Hebrews gathered only as much as they recquired for the day. Its colour was white and was supplied to them during all the years they spent in the desert.

ДЕСЯТЬ ЗАПОВѢДЕЙ.

(Исходъ 19, 3-25; 20, 1-24).

Черезъ 50 дней по выходѣ изъ Египта, евреи дошли до горы Синай. Богъ, черезъ пророка Моисея, объявилъ имъ, что они маютъ провести два дни въ постѣ и приготовленіи для принятія Закона Божого. На третій день, съ самого рана, видно было молнію (блискавицу) было чути звуки трубъ, робившіися голоснѣйше и голоснѣйше. Всѣ люди, которыи были въ лагерю, тряслись (отъ страха). Мойсей поднялся на гору и досталъ отъ Бога ДЕСЯТОСЛОВІЕ, або 10 заповѣдей, написанныхъ на двохъ каменныхъ доскахъ:

I. АЗЪ ЕСМЬ ГОСПОДЬ БОГЪ ТВОЙ, ДА НЕ БУДУТЪ ТЕБѢ БОЗИ ИНІИ, РАЗВѢ МЕНЕ.

II. НЕ СОТВОРИ СЕБѢ КУМИРА И ВСЯКОГО ПОДОБІЯ, ЕЛИКА НА НЕБЕСИ ГОРѢ, ЕЛИКА НА ЗЕМЛѢ НИЗУ, И ЕЛИКА ВЪ ВОДАХЪ ПОДЪ ЗЕМЛЕЮ: ДА НЕ ПОКЛОНИШИСЯ ИМЪ, И НЕ ПОСЛУЖИШИ ИМЪ.

III. НЕ ПРІЕМЛИ ИМЕНИ ГОСПОДА БОГА ТВОЕГО ВСУЕ.

IV. ПОМНИ ДЕНЬ СУББОТНІЙ, ЕЖЕ СВЯТИТИ ЕГО: ШЕСТЬ ДНЕЙ ДѢЛАЙ, И СОТВОРИШИ ВЪ НИХЪ ВСЯ ДѢЛА ТВОЯ, ДЕНЬ ЖЕ СЕДЬМЫЙ СУББОТА ГОСПОДУ БОГУ ТВОЕМУ.

V. ЧТИ ОТЦА ТВОЕГО И МАТЕРЬ ТВОЮ, ДА БЛАГО ТИ БУДЕТЪ, И ДА ДОЛГОЛѢТЕНЪ БУДЕШИ НА ЗЕМЛѢ.

VI. НЕ УБІЙ.

VII. НЕ ПРЕЛЮБЫ СОТВОРИ.

VIII. НЕ УКРАДИ.

IX. НЕ ПОСЛУШЕСТВУЙ НА ДРУГА ТВОЕГО СВИДѢТЕЛЬСТВА ЛОЖНА.

X. НЕ ПОЖЕЛАЙ ЖЕНЫ ИСКРЕННЯГО ТВОЕГО, НЕ ПОЖЕЛАЙ ДОМУ БЛИЖНЯГО ТВОЕГО, НИ СЕЛА ЕГО, НИ РАБА ЕГО, НИ ВОЛА ЕГО, НИ ОСЛА ЕГО, НИ ВСЯКАГО СКОТА ЕГО, НИ ВСЕГО, ЕЛИКА СУТЬ БЛИЖНЯГО ТВОЕГО.

THE TEN COMMANDMENTS.

(Exod. 19, 3-25; 20, 1—21).

Fifty days after leaving Egypt the Hebrews came to the mount of Sinai. God, through the Prophet Moses, announced to them that they had to spend two days in fasting, and preparation for the reception of the God's law. On the third day, from early morning there were seen flashes of lighting, peals of thunder were also heard as well as sounds of trumpets which grew louder and louder. All the people who were in the camp trembled. Moses ascended the mountain and received from God the Decalogue, or ten commandments written on two stone tablets:

I. I AM THE LORD, THY GOD, THOU SHALT HAVE NO OTHER GODS BEFORE ME.

II. THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, OR ANY LIKENESS OF ANY THING THAT IS IN HEAVEN ABOVE, OR THAT IS IN THE EARTH BENEATH, OR THAT IS IN THE WATER UNDER THE EARTH; THOU SHALT NOT BOW DOWN THYSELF to THEM NOR SERVE THEM.

III. THOU SHALT NOT TAKE THE NAME OF THE LORD, THY GOD, IN VAIN.

IV. REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR and DO ALL THY WORK; BUT THE SEVENTH DAY IS the SABBATH OF THE LORD THY GOD.

V. HONOUR THY FATHER AND MOTHER THAT IT MAY GO WELL WITH THEE and THY DAYS MAY BE LONG ON THE EARTH.

VI. THOU SHALT NOT KILL.

VII. THOU SHALT NOT COMMIT ADULTERY.

VIII. THOU SHALT NOT STEAL.

IX. THOU SHALT NOT BEAR FALSE WITNESS AGAINST thy NEIGHBOUR.

X. THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, thou SHALT NOT COVET thy NEIGHBOUR'S HOUSE, OR his FIELD, OR HIS MANSERVANT, or HIS MAIDSERVANT, or HIS OX, OR HIS ASS, OR ANY OF HIS BEASTS, OR ANY THING THAT IS THY NEIGHBOUR'S.

Полученіе Мойсеемъ 10-ти заповѣдей отъ Бога.

Prophet Moses receives the 10 Commandments from God.

СКИНІЯ.

Богъ приказалъ Мойсею побудовати Скинію, або церковь, которая состояла изъ 3 частинъ: 1) Двора, 2) Свя тилища и 3) Святого - Святыхъ. Во «Дворѣ» стоялъ олтарь для паленія жертвъ. Въ сію частину Скиніи всѣ ев реи мали право входити. Во Святилищу, въ которое входили только священ ники, были положены: на правой сторо нѣ отъ входа, столъ съ 12-ю хлѣбами на немъ (они приносились Богу за 12 колѣнъ Израилевыхъ каждый субботній день); на лѣвой сторонѣ — подсвѣчникъ съ семью розвѣтленіями, а спереди занавѣски — олтарь для воскуренія ладану.

Въ Святое-Святыхъ дозволялось вхо дити, разъ до року, Первосвященнику.

THE TABERNACLE.

God commanded Moses to build a Tabernacle, or Temple, which con sisted of three parts: 1) the court, 2) the sanctuary, and 3) the holy of holies. In the court stood the altar for burning the sacrifices. Into this part of the Temple all Hebrews had a right to enter. In the sanctuary, which could be entered by priests only, were placed: on the right hand side of entrance, a table with 12 loaves of bread (they were offered to God on behalf of the twelve tribes of Israel every sabbath-day); on the left — a candlestick with seven bran ches, and in front of the veil — an altar for burning the incense. Into the holy of holies the High Priest alone was permitted to enter but

Въ сей частинѣ была положена самая священная вещь — КОВЧЕГЪ ЗАВѢТА, въ которомъ были двѣ таблицы съ X-ю заповѣдями закона, сосудъ съ манной и росцвѣвшій жезлъ первосвященника Аарона (жезлъ — сухая палица, зробился зеленымъ, росцвѣлъ и далъ плодъ, въ знакъ того, что Самъ Господь избралъ Аарона на урядъ первосвященника).

Мойсей записалъ законъ Божій ,и все, что было открыто ему, въ пяти книгахъ. Тіи книги суть:
БЫТІЯ, ИСХОДЪ, ЛЕВИТЪ, ЧИСЛЪ и ВТОРОЗАКОНІЕ.
Тіи пять книгъ находятся въ началѣ святой книги, называемой «БИБЛІЯ».

Передъ оставленіемъ горы Синая, Богъ приказалъ Мойсею посчитати народъ. Онъ нашелъ, что число воинственыхъ людей было 603,000, а число левитовъ около 22,000 чел.

ВХОДЪ ЕВРЕЕВЪ ДО ЗЕМЛИ ХААНСКОЙ.

Коли Евреи дошли до границъ земли обѣтованной (Ханаанской), Мойсей послалъ туда 12 людей для изслѣдованія краины. По своемъ наверненіи, они представили народъ краины той моцнымъ, якъ великаны. Евреи были обезкуражены симъ и начали бунтоватись. За сіе Богъ осудилъ ихъ на 40 лѣтнее вандрованіе по пустынѣ.

Въ послѣдній рокъ своего вандрованія Моисей умеръ. Послѣ него предводителемъ евреевъ былъ Ісусъ Навинъ, который и впровадилъ ихъ до земли Хаанской.

ПЕРЕХОДЪ ЧЕРЕЗЪ ІОРДАНЪ.

Евреямъ, перше всего, треба было перейти черезъ рѣку Іорданъ. То было подчасъ весенняго полноводія, коли теченіе рѣки дуже быстрое, Ісусъ Навинъ назначилъ 2-хъ дневный постъ. На третій день приказалъ священникамъ подняти ковчегъ завѣта и указывати дорогу. Якъ только священники вошли съ ковчегомъ до рѣки, еи вода была роздѣлена и показалось еи дно, по которому евреи прошли на другій берегъ. Тутъ они держали праздникъ Пасхи со всею торжественностью.

Въ той часъ краина (земля Ханаанская) была заселена 7 народностями,

only once a year. In this part was placed the most sacred of the holy things — the ark of the covenant, which contained the two tablets of the commandments of the law, a pot (vessel) with manna and Aaron's, the High Priest's, rod, that budded (The rod — a dry staff — became green and gave flower and fruit in proof that the Lord Himself elected Aaron for the office of High Priest).

Moses wrote down the God's law and all that was revealed to him in five books. These books are:
GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY.
These five books are found at the beginning of the sacred book, called THE BIBLE.

Before leaving mount Sinai, God ordered Moses to number the people. He found the number of fighting men to be 603,000, and the number of Levites about 22,000.

THE ENTRY OF THE HEBREWS INTO THE LAND OF CHANAAN.

When the Hebrews had reached the borders of the promised land (Chanaan), M o s e s sent t h e r e twelve men to explore the country. On their return they represented the people as mighty giants. The Hebrews were discouraged by this and began to buntate. For this God condemned them to wander 40 years through the desert.

In the last year of their wandering Moses died. After him the leader of the Hebrews was Joshua, the son of Nun, who brought them into the land of Chanaan.

CROSSING THE JORDAN.

First of all it was necessary for the Hebrews to cross the river of Jordan, It was at the time of the spring full water, when the river current is always rapid. Joshua appointed two days of fasting. On the third day he commanded the priests to take up the ark of the covenant and to lead the way. Soon as the priests with the ark came down to the river, its waters were separated and there appeared its bed over which the Hebrews walked to the other bank. Here they kept the feast of Passover with every solemnity.

At this time the country was inhabited by seven nations, all of

которыхъ Іисусъ Навинъ покорилъ. На самый передъ они взяли городъ Іерихонъ. Онъ былъ окруженый высокой стѣной, Іисусъ Навинъ, во имя Божіе, отдалъ приказъ зробити процессію около города Іерихона въ протягу семи дней; священники несли ковчегъ завѣта и трубили въ трубы. Въ послѣдній день евреи повторили процессію семь разъ. Послѣ сего, по данному сигналу, всѣ зробили великій гвалтъ и стѣны города повалились, что дало имъ (евреямъ) возможность войти со всѣхъ сторонъ въ городъ.

РОЗДѢЛЕНІ ІУДЕИ.

Послѣ покоренія земли Ханаанской, Ісусъ Навинъ роздѣлилъ ю межи 12-ю племенами Израилевыми.

Передъ своею смертью, Ісусъ Навинъ заборонилъ евреямъ входити въ пріятельство съ сосѣдними поганскими народами; но они не держались его заповѣди: они дружили съ ними и научились идолопоклонству отъ нихъ. За сіе Богъ подчинилъ евреевъ силѣ сихъ народовъ: но коли Евреи каялись въ своихъ грѣхахъ и начали провадити лучшую жизнь. Господь посылалъ имъ избавителей.

С У Д І И.

Для поддержанія порядка въ народѣ, Богъ назначилъ мудрыхъ людей, которыи извѣстны подъ именемъ Судей. Сіи. Богомъ избранныи люди, освободили евреевъ отъ иностранного владычества и, до конца своей жизни, оставались Судьями народа, но сей власти своей не передавали своимъ дѣтямъ.

Самыми извѣстными с у д ь я м и межи еврейскимъ народомъ были: Гедеонъ, Сампсонъ и пророкъ Самуилъ.

Къ концу управленія Самуила евреи начали молити Бога, чтобы и они мали царя, якъ то было у другихъ народовъ.

ИЗБРАНІЕ И ПОМАЗАНІЕ САУЛА ВЪ ПЕРВОГО ЦАРЯ.

(1 Сам. 9, 10).

Еврей, по имену Кишъ, стратилъ своихъ ословъ. Онъ послалъ своего сына, Саула, чтобы глядалъ ихъ. Долгій часъ Саулъ даремно глядалъ за пропавшими животными и на остатку, слѣдуючи совѣту своего слуги, онъ рѣшился удати

whom Joshua conquired.

First they had taken the city of Jericho. It was surrounded by a high and strong wall, so Joshua gave, in the name of God, command to make a procession around the city of Jericho for seven days; the priests bearing the Ark and the trumpets sounding. On the last day the Hebrews repeated their procession round the city seven times; then at a given signal, all made a great shout and the walls of the city fell down, and gave them entrance on every side.

DIVISION OF JUDEA.

After conquering the land of Cha naan, Joshua divided it between the twelve tribes of Israel.

Before his death, Joshua forbade the Hebrews to enter into friendly relations with the neighbouring heathen nations; but they did not keep his commandment; t h e y made friends with them and learned idolworship from them. For this God subjected the Hebrews to the power of these nations; but whenever the Hebrews repented of their sins and led better lives,, the Lord sent them deliverers.

THE JUDGES.

For the maintenance of order among the people, God appointed wise men, konwn under the name of judges.

These God - elected persons freed the Hebrews from the dominion of the foreigners and, to the end of their lives, remained as judges of the people, but they did not transmit their power to their children Most notable of these judges among the Hebrews were Gedeon, Sampson, and the prophet Samuel. Towards the end of Samuel's administration the Hebrews began to pray that they also might have a King as other nations did.

THE ELECTION AND ANOINTING OF SAUL AS FIRST KING.

(1 Sam. 9 and 10 ch.)

A hebrew, Kish by name, lost his asses. He sent his son, Saul, in search of them. Long did Saul look in vain for the lost animals and at last, following the advice of his servant, he decided to apply to Samuel, the pro

ся до пророка Самуила. Богъ уже сказалъ Самуилу, за день передъ симъ, помазати Саула святымъ елеемъ. Духъ Божій сошелъ на Саула и онъ показался совсѣмъ другимъ человѣкомъ.

Скоро послѣ сего Самуилъ скликалъ евреевъ до одного города для зробленія выбора царя. Они метали жребій — напочатку межи племенами, а потомъ межи фамеліями; выборъ палъ на Саула, который былъ молодый, прекрасный на видъ и на цѣлую голову выше всѣхъ другихъ мужчинъ. Онъ былъ встрѣченый возгласами: «Боже, спаси царя!».

phet. But God had already told Samuel the day before to annoint Saul with holy oil. The spirit of God came down on Saul and he appeared to have become quite a different man.

Soon after this, Samuel called all the Hebrews to one city to proceed to the election of a King. They cast lots — first among the tribes, then among the the families, the lot fell on Saul, who was young, of handsome appearance and taller than any other man by a whole head. He was welcomed with shouts: "God save the King".

ПОМАЗАНІЕ ДАВИДА НА ЦАРСТВО И ЕГО ПОБѢДА НАДЪ ГОЛІАФОМЪ.

(1 Сам. 16 ,17).

До того часу, доки Саулъ старался угодити Богу. Онъ помогалъ ему торжествовати надъ его ворогами, но позднѣйше онъ навлекъ на себе гнѣвъ Божій завдяки своей самонадѣянности и неповиновенія. Въ той часъ Господь послалъ Самуила въ городъ Вифлеемъ, въ домъ Іессея, чтобы тамъ помазати въ цари его молодого сына Давида. Духъ Господень почилъ на Давидѣ съ того самого дня.

THE ANOINTING OF DAVID AND HIS VICTORY OVER GOLIATH.

(1 Sam. 16 and 17 chh.).

As long as Saul tried to please God, He helped him to triumph over his enemies, but later on he incurred God's anger by selfreliance and disobedience. Then the Lord sent Samuel to the city of Bethlehem to the house of Jesse, to anoint for King his youngest son David. The spirit of the Lord rested upon David from that day forward.

ДАВИДЪ И ГОЛІАФЪ.

Была война межи евреями и филистимлянами. Изъ ворожого стана вышелъ великанъ, по имени Голіафъ, дуже высокого роста (10 футовъ), который былъ вооруженый съ головы до ногъ и взывалъ до евреевъ: «Выберите себѣ человѣка и дайте намъ двомъ выбороти войну межи нами ;если онъ убіе мене, то мы будеме вашими слугами; но если я переможу его, то вы будете служити намъ».

Никто изъ евреевъ не осмѣлился отважитися выступити противъ Голіафа. Давидъ въ тую хвилю пошелъ нащивити своего брата, который былъ въ лагерю. Увидѣвши Голіафа, онъ рѣшилъ боротись съ нимъ; онъ взялъ свою пращу, выбралъ 5 гладкихъ малыхъ каменей, положилъ ихъ до своего мѣшка и появился на поединокъ.

Голіафъ подошелъ ближе для встрѣчи Давида, который поспѣшно вынялъ изъ своего мѣшка каменецъ, вложилъ его до пращи и кинулъ его съ такою точностію и силою, что камень зайшолъ до Голіафова чела и великанъ упалъ ли

DAVID AND GOLIATH.

There was a war between the Hebrews and the Philistines, and out of the camp of the enemy there came a giant, named Goliath, of an enormous height (10 feet), who was armed from head to foot, and he called out to the Hebrews: **"choose you a man and let us two fight the battle between us; if he kills me, then will we be your servants; but if I prevail against him, then shall you serve us".**

No one of the Hebrews dared to venture against Goliath. David happened to be then on a visit to his brother, who was in the camp; he saw Goliath and was resolved to fight him: he took his staff, selected five smooth little stones, put them into his bag and appeared himself for the encounter.

Goliath drew nigh to meet David, but David hurriedly took out of his bag a stone, put it into the sling and threw it with such precision and force that the stone sunk into Goliath's forehead and the giant fell

Побѣда Давида надъ Голіафомъ.
David's victory over Goliath.

цемъ на землю. Давидъ поспѣшилъ до великана и, вытягнувши его мечъ, отрубалъ ему голову.

Филистимляне были такъ настрашены, что они поспѣшно бѣжали, а евреи съ крикомъ слѣдовали и преслѣдовали ихъ до самой границы своей краины.

upon his face to the ground. David then rushed up to Goliath and with the latter's sword cut his head off. The Philistines were so frightened that they precipitately fled; and the Hebrews, with a shout, followed and pursued them to the very borders of their country.

ВОЗШЕСТВІЕ ДАВИДА НА ПРЕСТОЛЪ.

(2 Сам. 5, 1-14 и 6).

Послѣ смерти Саула, Давидъ воз-

DAVID'S ASCENSION TO THE THRONE.

(2 Sam. 5, 1-14 and 6 ch.).

After the death of Saul, David

шелъ на престолъ еврейскій.

При взятіи Іерусалима Давидъ совсѣмъ побѣдилъ филистимлянъ. Онъ открылъ свою столицу на горѣ Сіонъ, въ Іерусалимѣ. Тутъ онъ побудовалъ новый храмъ, на подобіе, якій построеный былъ Мойсеемъ, и перенесъ тамъ Ковчегъ Завѣта.

ascended the throne of the Hebrews.

By taking Jerusalem, David completely defeated the Philistines, he established his capital on the mount Zion, in the city of Jerusalem. Here he erected a new Tabernacle, like the one made by Moses, and removed there the ark of the covenant.

ПОМАЗАНІ СОЛОМОНА.

Будучи въ преклонныхъ лѣтахъ, Давидъ далъ помазати на царство своего сына Соломона, и всѣ израильтяне повиновались ему.

Давидъ далъ Соломону свои послѣдніи наставленія, и сказалъ ему завсе ходити по указаніямъ Божіимъ и соблюдати Его законы.

Давидъ умеръ 70-ти лѣтъ. Онъ царствовалъ 40 лѣтъ; 7 въ Хевронѣ и 33 въ Іерусалимѣ. Ни одинъ монархъ не лишилъ по себѣ такой славы межи своимъ народомъ, якъ онъ. На него взираютъ яко на благородного царя и вдохновенного пророка и высокого поэта. Самая извѣстная письменная робота его — КНИГА ПСАЛМОВЪ (Псалтырь).

ANOINTING OF SOLOMON.

David, being advanced in years, had his son Solomon anointed king, and all Israel obeyed him. David gave Solomon his last instructions, and told him always to walk in the ways of God, and observe His laws. David died at the age of 70 years. He reigned 40 years: 7 at Hebron, and 33 at Jerusalem. No monarch ever left so glorious memory in the midst of his people as he did. He is looked upon as a noble king, an inspired prophet, and a sublime poet. His most noted written work is the Book of PSALMS (Psaltyr).

ЦАРСТВОВАНІЕ СОЛОМОНА.

Соломонъ былъ сынъ Давида и его жены Вирсавіи. Онъ славился своею чудесною мудростью и значнымъ богатствомъ. Соломонъ особенно извѣстный былъ за свою мудрость.

Одинъ разъ двѣ жены пришли до Соломона съ дитиною. Каждая изъ нихъ говорила, что то еи власная дитина. Жены жили разомъ и каждая мала дитину, но у одной, завдяки безпечности, въ одну ночь дитина еи умерла; она (мати дитины) положила тую дитину около спавшей своей пріятельки, а еи живую дитину взяла себѣ.

Почувши ихъ исторію, Соломонъ приказалъ, чтобы живая дитина была розрѣзана на двѣ половины, чтобы каждая жена взяла себѣ по половинѣ. Чуючи сіе, правдивая мати сказала, что она радше отказуется отъ права на дитину, якъ мае видѣти ю мертвою. Другая же жена сказала: «Най не буде ни моей, ни твоей, роздѣлите ю!» Въ той часъ Соломонъ, указуючи на первую жену, сказалъ: «она есть мати», и приказалъ отдати ей живую дитину, бо узналъ правдивую матерь въ той, которая пожалѣла дитину.

SOLOMON'S REIGN.

Solomon was the son of David and his wife Virsavia, and was famous both for his wonderful wisdom and immense wealth. Solomon indeed was especially renowned for wisdom. Once two women came to Solomon with a child. Each of them claimed it as her own. The women lived together and each one had a child, but the child of one of them, through her carelessness, one night died; she laid it by the side of her sleeping compainon and took to her self her live child.

Having heard their story, Solomon ordered that the living child be cut in two halves, that each should take a half. Hearing this, the true mother said, that she would give up her right rather than see her child dead. The other woman said: "Let it be neither thine, nor mine, divide it". Then Solomon, pointing to the first, said: **"She is the mother"**, and commanded that the living child should be given to her, having recognized the true mother in the one who pitied the child.

Мудрый судъ царя Соломона.
King Solomon's wise justice.

БУДОВЛЯ ХРАМА.

Согласно съ волей своего отца Давида, Соломонъ побудовалъ великолѣпный храмъ въ Іерусалимѣ для служенія Богу. Царствованіе Соломона было мирное. Слава о его богатствѣ и мудромъ управленію роспространилась по всѣмъ чужимъ краинамъ.

THE BUILDING OF THE TEMPLE.

In accordance with the will of his father, David, Solomon built a splendid temple at Jerusalem for the service of God.

Solomon's reign was peaceful. The fame of his riches and wise rule spread everywhere abroad.

РОЗДѢЛЕНІЕ ЦАРСТВА.

(1 Цар. 12, 1—24).

Послѣ смерти Соломона, его сынъ Ровоамъ пошолъ до Сихема, где онъ малъ быти помазанный на царство. Племена Іуды и Веніамина остались вѣрными Ровоаму, сыну Соломона, а прочіи десять племенъ перешли на сторону Іеровоама, ворога Ровоама. Первое начало называтись ЦАРСТНО ІУДЕЙСКОЕ, а другое «ЦАРСТВО ИЗРАИЛЬСКОЕ».

THE DIVISION OF THE KINGDOM.

(1 King 12, 1-24).

After the death of Solomon, his son Rovoam went to Sichem where he was to be anointed for the kingdom.

The tribes of Judah and Benjamin remained faithful to Rovoam, the son of Solomon; the remaining ten tribes went over to Jerovoam, his enemy. The first began to be called the Kingdom of Judah, the second--the Kingdom of Israel.

ПАДЕНІЕ ЦАРСТВА ИЗРАИЛЬСКАГО.

Іеровоамъ боялся, что его подданныи, если имъ дозволено буде приходити до Іерусалима на Пасху и другіи праздники, можутъ снова присоединитись до царства Іудейского, про тое онъ старался зробити ихъ идолопоклонниками. Разомъ съ симъ межи ними началось попсутье моральности. Тое было причиной, что царство Израильское скоро пришло до знищенія, послѣ 250 рочного существованія, подчасъ которого оно мало 11 царей.

Ассирійскій царь покорилъ израильтянъ и отпровадилъ большую ихъ части ну до плѣна, замѣнивши ихъ язычниками (поганами). Тіи погане научились отъ оставшихся израильтянъ денѣ которымъ познаніямъ ихъ вѣры и, разомъ съ ними, образовали особую народность, извѣстную подъ именемъ «Самарянъ».

THE FALL OF THE KINGDOM OF ISRAEL.

Jerovoam was afraid that his subjects, if allowed to come to Jerusalem for the Passover and other feasts, might join again the Kingdom of Judah, and he tried to turn them to idol worship. Together with the worship of idols, there spread among them also the corruption of morals. This was the cause that the Kingdom of Israel soon came to its destruction, after an existence of 250 years during which time it had 11 kings.

The king of Assyria subjugated the Israelites and led the greater part of them into captivity, replacing them by heathens. These heathens learned from the remaining Israelites some notions of their faith and, together with them, formed a separate people known under the name of Samaritans.

РОЗРУШЕНІЕ ЦАРСТВА ІУДЕЙСКОГО.

Царство Іудейское на початку было значно меньшимъ, якъ Израильское, но оно пережило послѣднее больше якъ на 100 лѣтъ.

Идолопоклонство начало пробиватись и до него, но декоторыи побожныи цари не дозволяли ему роспространяти ся межи іудеями. Изъ 18 царей особенно замѣчательными были: Іосафатъ, Іезекія и Іосія. Они укрѣпляли народъ въ ихъ вѣрѣ и побожности и, съ Божіей помощью, охраняли царство отъ нечестія.

THE DESTRUCTION OF THE KINGDOM OF JUDAH.

The Kingdom of Judah was at first considerably smaller than that of Israel, but it outlived the latter by more than hundred years. The idolatry began to penetrate here also but some of the pious Kings did not suffer it to spread among the Judaites. Among its 18 kings particularly ramerkable were: Josahaphat, Jezekiah and Josiah. They strengthened the people in their faith and piety, and, with God's help, warded off the disasters from their Kingdom.

ЦАРЬ СЕЛЛУМЪ.

Селлумъ былъ сынъ Іосіи, но не былъ подобнымъ ему, а былъ дуже нечестивый. Его царствованіе тревало только три мѣсяцы, бо онъ былъ взятый до египетского плѣна, где и умеръ.

Царь Іоакимъ наслѣдовалъ своего отца, но былъ такій же нечестивый царь. Богъ покаралъ его черезъ дозволеніе царю Вавилонскому, Навуходоносору, напасти на него и побѣдити. Ему наслѣдовалъ его уйко, Седекія, при царствованію которого Іерусалимъ и храмъ были совсѣмъ розрушены.

ВАВИЛОНСКОЕ ПЛѢНЕНІЕ.

Подчасъ первой своей экспедиціи (въ 660 р. до Р. Хр.)) Навуходоносоръ II захватилъ Іерусалимъ и забралъ до плѣна значное число людей и вельможъ межи ними и пророка Даніила.

Подчасъ своей другой экспедиціи (въ 598 р. до Р. Хр.), онъ забралъ всѣ богатства храма и палаты, такожь много плѣнныхъ, межи ними были царь и пророкъ Езекіиль, разомъ съ найлучшими вояками и офицерами краины.

Въ протягу своей послѣдней экспедиціи (въ 588 р. до Р. Хр.)) Навуходоносоръ розрушилъ Іерусалимъ; храмъ и правительственныи будынки были спалены, а краина майже змѣнена въ обширную пустыню.

Съ пророкомъ Іереміей обходились съ почтеніемъ и дозволяли ему идти, куда самъ пожелалъ. Онъ остался со своими опечаленными братьями въ Іудеѣ. .

ПРОРОКИ ЦАРСТВА ИЗРАИЛЬСКОГО.

(1 Цар. 17; 2 Цар. 2-4; 13, 20).

Въ стародавныи часы Богъ избиралъ правдивыхъ людєй и наполнялъ ихъ Св. Духомъ, чтобы они мали возможность открывати людямъ Его волю. Такими были пророки: Мойсей, Самуилъ, царь Давидъ.

Послѣ роздѣленія царствъ Іудейского и Израильского, пророки появлялись особенно часто. Они наставляли людей въ правдивой вѣрѣ и встримовали ихъ отъ идолопоклонства; въ той самый часъ они предсказывали и о пришествіи СПАСИТЕЛЯ.

Изъ пророковъ, которыи жили въ царствѣ Израильскомъ, особенно извѣстны: Илія, Елисей и Іона.

KING SELLUM.

Sellum was the son of Josiah, but, unlike him, he was very wicked. His reign lasted three months only, for he was carried captive into Egypt, where he died.

King Joachim succeeded his father, and was also a most wicked prince. God punished him by allowing the king of Babylon, Nabuchodonosor, to attack and defeat him. He was succeeded by his uncle Sedecias in whose reign Jerusalem and the Temple were totally destroyed.

BABYLONIAN CAPTIVITY

In his first expedition (B. C. 660) Nebuchodonozor II. took Jerusalem and carried captive a great number of people and nobles, and among them the prophet **DANIEL.**

During his second expedition (B. C. 598), he took all the treasures of the Temple and palace, also a great many captives, among them were the king and the prophet **Ezeckiel,** together with the best soldiers and officers of the land.

In his last expedition (B. C. 588), Jerusalem was destroyed; the Temple and public buildings were burnt, and the country almost changed into a vast desert. The prophet **Jeremiah** was treated with respect, and allowed to go wheresoever he pleased. He remained with his afflicted brethren in Judeah.

THE PROPHETS OF THE KINGDOM OF ISRAEL.

(1 King, 17; 2 King 2, 4 ch. 13, 20).

In olden times God selected some righteous men and filled them with the Holy Ghost, so as to enable them to reveal to men His will. Such were the prophets: Moses, Samuel, King David.

After the division of the Kingdoms of Judah and Israel, the prophets appeared especially frequently; they instructed the people in the true religion and kept them back from idol worship; at the same time they prophesied the coming of the Saviour.

Among those prophets who lived in the Kingdom of Israel are particularly noteworthy: Eliah, Elisey and Jonas.

ПРОРОКЪ ИЛІЯ.

Пророкъ Илія жилъ въ царствѣ Израильскомъ подчасъ царствованія въ немъ самого нечестивого царя, Ахава, который поклонялся идоламъ: Ваалу (богъ солнца) и Астартѣ (богинѣ мѣсяца), и силилъ израильтянъ слѣдовати его примѣру.

Послѣ сего случилась тамъ засуха. Илія жилъ денѣкоторый часъ на берегахъ рѣки, куда вороны носили ему пищу. Но коли сей потокъ высохъ, онъ пошелъ до мѣста Зарепты и поселился тамъ въ домѣ бѣдной вдовы. Она мала только жменью муки и немного олею и ихъ она уживала каждый день, однако, на другій день они снова появлялись. Случилось такъ, что въ той часъ у вдовы захворѣлъ еи единственный сынъ и умеръ. Пророкъ Илія поднялъ умершого сына, понесъ его до своей комнаты, и положилъ его на свою постель, а потомъ три разы роспростерся надъ нимъ и воскликнулъ: «О, Господи, мой Боже, дозволь душѣ сей дитины вернутись до неи снова»!

Юноша ожилъ. Илія пустилъ его изъ своей комнаты въ домъ и доставилъ его матери.

Межи тѣмъ, три рока съ половиною уже минуло отъ часу прекращенія дождя. Пророкъ Илія пришелъ до Ахава и потребовалъ, чтобы всѣ люди были собраны на гору Кармиль. Потомъ Илія сказалъ народу: ..«Если Господь будетъ Богъ, служите Ему, если Ваалъ, то слѣдуйте ему».

Рѣшено было выбрати двохъ тельцовъ: одинъ изъ нихъ малъ быти приготовленый Иліей, для Господа, а другій жрецами Ваала, для ихъ идола. «Взывайте вы», сказалъ имъ Илія, «на имя вашихъ боговъ, а я буду взывати на имя Господа; Богъ, который отвѣтитъ ог немъ, есть правдивый Богъ». Жрецы Вааловы приготовили своего тельца и взывали: «О, Ваалъ, о, Ваалъ, услыши насъ!», но даремно. Приближался уже вечеръ.

Теперь Илія приготовилъ свою жертву и настоялъ, чтобы якъ можно больше воды было налято на жертву; вода лялась съ жертвенника и заполнила ровъ наоколо до переполненія. Пророкъ Илія приблизился до жертвенника и сказалъ: «О, ГОСПОДИ БОЖЕ, УСЛЫШИ МЕНЕ, О ГОСПОДИ! Дай симъ людямъ знати, что Ты Господь —Богъ!». Доразъ видно было спускающійся огень съ неба, который, упавши на жертву, спалилъ ю, и тельца и дерево, и камени, и порохъ, и даже самую воду, которая была во рву.

THE PROPHET ELIJAH.

Prophet Elijah lived in the Kingdom of Israel at the time when there reigned the most wicked King Ahab, who worshipped idols: Baal (god of the Sun), Ashtartha (goddess of the moon) and made the Israelites follow his example .

There ensued thereupon a drought. Elijah lived for sometime on the banks of a brook whither the ravens brought him food. But when this brook dried up, he went to the city of Zarephath and lodged there in the house of a poor widow. She had but a handful of flour and a little oil and these she used up every day, yet on the next day they always reappeared again. Now it came to pass that her only son fell sick one day and died. Prophet Elijah took up the dead youth, carried him to his own chamber, laid him there in bed, three times stretched himself over the body and cried up to the Lord: 'O Lord my God, let this child's soul come in to him again". The youth revived. Eliah let him out from his chamber into the house and delivered him unto his mother.

In the meanwhile three and half years had already passed, since there was any rain. Prophet Elijah came to Ahab and demanded that all the people should be gathered on mount Carmel. Then Elijah said to the people: "If the Lord be God, serve Him,, but if Baal, then follow him".

It was decided to select two bullocks: one of these was to be prepared by Elijah for the Lord, the other — by priests of Baal for their idol. "Call ye", said Elijah to them, on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, is the true God". The priests of Baal prepared their bullock and were calling out: "O Baal, o Baal, hear us!" but in vain. The evening was nigh. Now Eliah prepared his sacrifice and insisted t h a t as much water as possible should be poured over it; the water was running down the, altar and filled the trench around it to overflowing. Then Elijah approached it and said: **O Lord - God, hear me, o Lord! Let this people know that Thou Lord, art God!"...** Suddenly fire was seen to come down from heaven and falling over the sacrifice, it consumed everything; the bullock, the wood, the stones, the dust, the very water that

Покараніе пророкомъ Елисеемъ недобрыхъ дѣтей Веѳильскихъ.
Punishment of the bad children of Bethel by prophet Elisey.

Цѣлый народъ упалъ на свои лица и воскликнулъ: «ІЕГОВА есть БОГЪ». . Потомъ отразу цѣлое небо зробилось чорнымъ отъ хмаръ, чути было звукъ стремительного вѣтра и упалъ великій дождь..

Пророкъ Илія былъ удостоеный бесѣдовати съ Богомъ на горѣ Хоривъ и чудесно, на огненной колесницѣ, тягненой огненными конями, былъ взятый живымъ на небо.

was in the trench. All the people fell down on their faces exclaiming: Jehovah is the God".

Then suddenly the whole heaven was black with clouds, there was the sound of a rushing wind and a great rain came down.

Prophet Elijah was accounted worthy to speak with GOD on the Horeb mountain and miraculolously, in a chariot of fire, drawn by fire- horses, was taken alive up to heaven.

ПРОРОКЪ ЕЛИСЕЙ.

Пророкъ Елисей былъ ученикъ Иліи. Онъ зробился извѣстнымъ за свои чуде са; онъ роздѣлилъ воды Іордана и про шолъ по сухому дну рѣки; онъ зробилъ воду доброй для питія въ городѣ Іерихонѣ, кинувши до ней немного соли. О динъ день, коли ишолъ онъ до города Вефиля, дѣти встрѣтили его и созади начали зневажати его, взываючи: «И-ДИ, ЛЫСЫЙ! ИДИ ЛЫСЫЙ!».

Елисей оглянулся и, увидѣвши, что ничого доброго не буде съ дѣтей сихъ, проклялъ ихъ именемъ Господнимъ; не ожиданно двѣ медвѣдицы вышли изъ лѣ са и поторгали на куски 42-хъ хлоп-цовъ.

ПРОРОКЪ ІОНА.

Послѣ смерти Елисея, въ царствѣ Из раильскомъ появился пророкъ Іона. Богъ сказалъ ему: «ВСТАНЬ, ИДИ ДО НИНЕВІИ И ПРОПОВѢДУЙ ТАМЪ»! Ниневія была столица Ассирійского цар ства, и Ассиріяне были вороги израиль тянъ. Іона осмѣлился не подчинитися волѣ Божіей и пошолъ по другому на-правленію — въ Ѳарсисъ, въ современ ной Испаніи. Неожиданно поднялась на морю великая буря. Путешественни ки молились каждый своему Богу, но буря не переставала. Въ той часъ пу-тешественники рѣшили кинути жребій, чтобы удостовѣритися, кто былъ причи ной несчастья, постигшого ихъ.

Жребій палъ на Іону и онъ былъ вы-киненый за бортъ въ море. Буря до-разъ перестала, а Іона былъ проглоще ный великимъ китомъ, во чревѣ которо го онъ пробылъ три дни и три ночи. Го сподь чудеснымъ способомъ сохранилъ его жизнь, и самъ пророкъ молился изъ глубины своего сердца о спасеніи.

Господь услышалъ его молитву и при казалъ киту выкинути Іону на берегъ. Ему еще разъ приказано было идти до Ниневіи. Онъ пришелъ до сего города и началъ проповѣдывати, кажучи: — «Еще 40 дней и Ниневія буде знищена». Чуючи сію грозную вѣсть, всѣ жители города Ниневіи начали горячо молитись, каятись въ своихъ грѣхахъ и пос титись. Покаяніе Ниневитянъ было у-годнымъ Богу и Онъ помиловалъ ихъ. Трехъ-дневное пребываніе Іоны во чре вѣ китовѣ и его освобожденіе изъ него

THE PROPHET ELISEY.

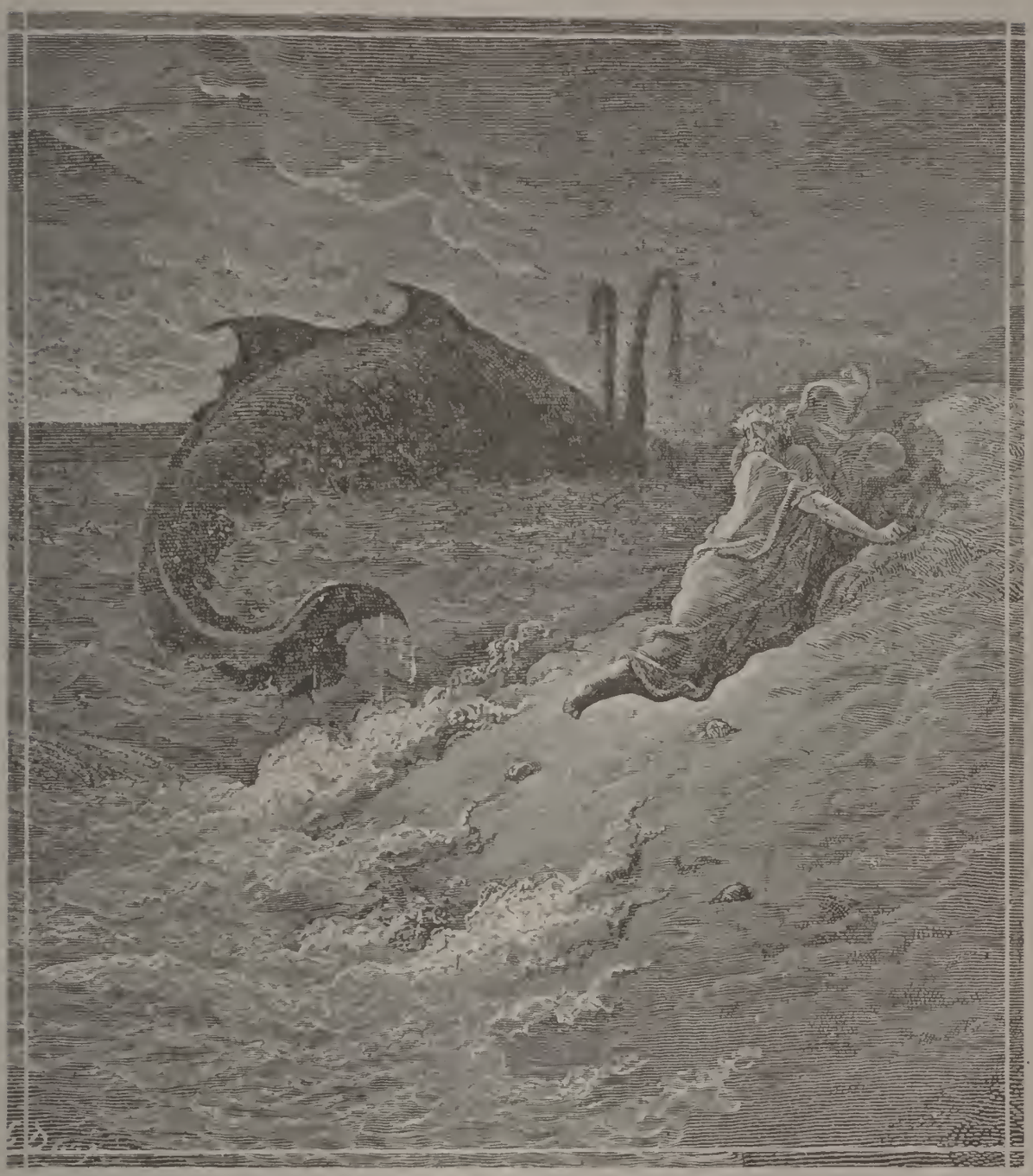
Prophet Elisey was the disciple of Elijah. He became famous for his miracles; he divided the waters of the Jordan and walked across the dry bed of the river; he made the wa ter in the city of Jericho good to drink, by throwing into it a little salt. While he was one day coming to the city of Bethel, the children met him and from behind his back began to abuse him by calling out: "Go up, thou bald head! Go up, thou bald head". Elisey looked back, saw that no good would come from these children, he c u r s e d them in the name of the Lord: suddenly two bears rushed out of the wood and tore up to pieces forty two boys.

THE PROPHET JONAS.

After the death of Elisey, in the Kingdom of the Israelites, there ap peared prophet Jonah. God said to him: "Arise, go to Ninevia and preach there". Ninevia was the capi-tal of the Assyrian Kingdom, and the Assyrians were enemies of the Israelites. Jonah took the liberty not to obey the will of God and went in a different direction — to Far-sis, in modern Spain. All of a sud-den there arose a mighty tempest on the sea. The voyagers prayed each one to his God, but the storm would not abate. Then the passengers of that ship decided to throw lots to ascertain who was the cause of the misfortune which befel them; the lot fell to Jonah and he was thrown overboard into the sea. The storm at once ceased, and Jonah was swallow ed up by a great whale. Jonah remain ed in the belly of the whale three days and three nights. The Lord miraculously preserved his life and the prophet prayed from the bottom of his heart for salvation. The Lord heard his prayer and commanded the whale to eject Jonah out and the latter was once more directed to go to Ninevia.

Jonah came to this city and com-menced his preaching by saying: — "Yet forty days and Ninevia shall be overthrown". Hearing this threat ening message, all the inhabitants of the city began fervently to pray,, re-pent of their sins and fasted. The re pentance of the inhabitants of Nine via was pleasing to God and He pard oned them.

Jonah's sojourn of three days in the



Спасеніе пророка Іоны отъ чрева Китова.
Prophet Jona's salvation form the whale's bossom.

было прообразомъ 3-хъ дневного погребенія и славного воскресенія Господа нашего Іисуса Христа.

whale's belly and release therefrom, was a type of the three days sepulture and of the giorious resurrection of our Lord Jesus Christ.

ПРОРОКИ ЦАРСТВА ІУДЕЙСКОГО.

(Исаія 6, 7; Дан. 1, 2).

ПРОРОКЪ ИСАІЯ.

Пророкъ Исаія съ особенной ясностью предсказывалъ о Господѣ Спасителѣ, а именно: ЧТО ОНЪ РОДИТСЯ

THE PROPHETS OF THE KINGDOM OF JUDAH.

(Isaiah 6, 7, Dan. 1, 2).

THE PROPHET ISAIAH.

The prophet Isaiah prophesied with an especial clearness respecting the Lord Saviour, and namely that

ОТЪ ДѢВЫ, ЧТО ПЕРЕДЪ НИМЪ ПО ЯВИТСЯ ВЪ ПУСТЫНѢ, ПРЕДТЕЧА КОТОРЫЙ БУДЕ ПРИГОТОВЛЯТИ НАРОДЪ ДЛЯ ЕГО ПРИНЯТІЯ, ЧТО ОНЪ (Господь Спаситель) БУДЕ БОГЪ И ЧЕЛОВѢКЪ, ЧТО ОНЪ НАЧНЕ СВОЮ ПРОПОВѢДЬ ВЪ ГАЛИЛЕИ, ЯКЪ СМИРЕННЫМЪ И МИЛОСЕРДНЫМЪ ОНЪ БУДЕ, о чомъ Онъ буде учити, что Онъ буде робити чудеса, пострадае за грѣхи людскіи, о Его побѣдѣ надъ смертію и діаволомъ и призваніи до церкви язычниковъ (погановъ).

Разомъ съ симъ пророкъ Исаія, своими мольбами освобождалъ евреевъ отъ гнѣва Божія. Свою славную жизнь Онъ окончилъ мученическою смертью; за порицаніе нечестивого царя Манассіи, за его идолопоклонство, онъ (пророкъ Исаія) былъ зарѣзаный до смерти деревянной пилой.

He will be born of a virgin, that before Him will appear in the wilderness a Forerunner who will be preparing the people for His reception, that He (the Lord Saviour) will be God and man, that He will commence His preaching in Galilee, how humble and merciful He will be, what will He teach, that He will perform miracles, will sufler for the sins of the people, about His victory over the death and devil, and the call into the Church of the heathens.

At the same time the prophet, by his entreaties, delivered the Hebrews from God's anger..

His glorious life he ended by a martyr's death: for reproving the wicked King Manassia for his idolarity he was cut to death with a wooden saw.

ПРОРОКЪ ДАНІИЛЪ.

Пророкъ Даніилъ жилъ въ тое время, коли евреи уже были въ Вавилонскомъ плѣну. Онъ происходилъ изъ благородной фамеліи, учился при дворѣ царя Навуходоносора. Разомъ съ нимъ учились такожь три другіи евреи: Ананія, Азарія и Мисаилъ. Они всѣ отличались особенною побожностью. Видячи, что имъ давали такую пищу, якая не дозволялась закономъ Мойсеевымъ, они отказались ѣсти ю и просили своего начальника, чтобы онъ дозволилъ имъ жити на хлѣбѣ и овощахъ. Яко надгороду за ихъ вѣрное сохраненіе закона, Богъ далъ имъ особную способность въ ихъ наукахъ, а Даніилу, якъ поперед но Іосифу, Онъ даровалъ, кромѣ сего, способность розумѣти и толковати сны.

Одинъ разъ Навуходоносоръ видѣлъ сонъ, но коли проснулся. онъ не могъ припамятати его въ своемъ розумѣ; онъ могъ памятати только то, что ему снилось чтось надзвычайное. Проткрылъ ему и сонъ и его значеніе.

THE PROPHET DANIEL.

Prophet Daniel lived at the time when the Jews were already in the Babylonian captivity. He descended from a noble family and was educated at the court of the King Nabuchodonozor himself. Together with him were also educated three other hebrews: Anania, Azaria and Misail. They all were distinguished for their piety. Seeing that such dishes were served them which were forbidden by the law of Moses, they refused to eat that food and requested their chief to be permitted to live on bread and fruits.

As a reward for their faithful observance of the law, God gave them particular ability in their studies and to Daniel, as formerly to Joseph, He granted, besides, the faculty of understanding and interpreting the dreams.

Once Nabuchodonozor had a dream, but when he awoke he could not recall it to his mind; he could remember only that he dreamt something extraordinary. Then the prophet Daniel prayed and God revealed to him both the dream and its meaning.

СОНЪ ЦАРЯ.

Передъ царемъ стоялъ великій истуканъ, ясность котораго была надзвычайная. Голова сего истукана была изъ золота, груди и руки изъ серебра, его черево и бедра изъ бронзы, его колѣна изъ желѣза, его ноги частиною изъ желѣза и частиною изъ глины. Неожиданно съ горы оборвался камень, который ударилъ по ногамъ истукана и розбилъ ихъ совсѣмъ, истуканъ же роспался на куски: желѣзо, глина, бронза, серебро и золото зробились якъ порохъ при лѣтнихъ молотилкахъ, и вѣтеръ роздулъ его; а камень, который розбилъ истуканъ, зробился великой горой и наполнилъ всю землю.

Сіе видѣніе, согласно толкованію пророка Даніила, предзнаменовало, что послѣ Вавилонского царства повстануть на свѣтѣ три другіи великіи церства (они, якъ событія позднѣйше показали, были: Персидское, Греко-Македонское и Римская имперіи). Подчасъ послѣдняго изъ сихъ царствъ Господь установитъ СВОЕ ВѢЧНОЕ ЦАРСТВО. СІЕ ВѢЧНОЕ ЦАРСТНО БОЖІЕ — ЦЕРКОВЬ ХРИСТОВА.

Навуходоносоръ далъ Даніилу великій дарунокъ и поставилъ его во главѣ всѣхъ мудрыхъ людей Вавилона. Пріятели Даніила, по его просьбѣ, были такожь назначены на высокіи уряды въ Царствѣ. Скоро послѣ сего Навуходоносоръ приказалъ зробити великую золотую статую. Подчасъ празднованія еи поставленія на мѣсто, онъ собралъ всѣхъ принцевъ и губернаторовъ. Въ той часъ было объявлено, что по звуку трубы всѣ присутныи маютъ поклонитись и отдати почтеніе статуѣ, а тѣ, которыи откажутся, подчинитись приказу царя, маютъ быти кинены до горящого п е ц а . Всѣ поклонились статуѣ, кромѣ Ананіи, Азаріи и Мисаила. Навуходоносоръ приказалъ, чтобы пецъ былъ нагрѣтый въ седемь разъ больше и что тіи (Ананія, Азарія и Мисаилъ) маютъ быти кинены до него. Пламя было такъ люте, что око убивало самыхъ карателей. Слуги царя еще продолжали нагрѣвати пецъ, такъ что пламя огня поднялось высоко надъ пецомъ. Навуходоносоръ сидѣлъ на своемъ тронѣ, якъ разъ противъ отверстія пеца. Неожиданно онъ увидѣлъ, что въ пецу не три, а четыре человѣка, и что видъ четвертого человѣка былъ якъ бы Сына Божія; они ходили въ пецу, по пламени, и совсѣмъ не были ушкоджены. То-

THE KING'S DREAM.

Before the King there stood a great image whose brightness was extraordinary. The head of this image was of gold, the breast and the arms of silver, his belly and his thighs of brass, his legs of iron, his feet partly of iron, partly of clay.

Suddenly from a hill there fell a stone which smote the image upon its feet and broke them up entirely. Then everything came to pieces:— iron, clay, brass, silver and gold became like the chaff of the summer threshing floor and the wind carried it away; while the stone which smote the image, became a great mountain and filled the whole earth. This vision, according to the interpretation of the prophet Daniel, presaged that after the Babylonian Kingdom there shall arise on earth three other great Kingdoms (These, as events had later shown, proved to be: Persian, the Greco - Macedonian and the Roman Empires). **During the last of these Kingdoms God will set up His everlasting Kingdom. This eternal Kingdom of God is the Church of Christ.**

Nabuchodonozor gave Daniel many great gifts and placed him at the head of all the wise men of Babylonia; Daniel's friends, at his request, were also appointed to high positions in the Kingdom.

Soon after this Nabuchodonozor had a very large golden image made and, to the festivities in connection with the setting it up in its position, he sent to gather together all the princes and governors. It was announced at the same time that at the sound of the trumpet all present shall fall down and worship the image, while those who shall refuse to comply with the King's command, shall forthwith be cast into the fiery, burning furnace. And they did fall down before the image — all except Anania, Azaria and Misail. Then Nabuchodonozor commanded that the furnace should be heated seven times more and that these should be thrown there. The flame was so fierce that it killed the executioners themselves. The servants of the King still continued, however, to heat the furnace, and the flame of the fire rose up high above it. Nabuchodonozor sat on his throne just opposite the mouth of the furnace. Suddenly

Пророкъ

ДАНІИЛЪ,

киненый его ворогами до ямы со львами, осталъ живый и не вредимый, бо былъ богобойный и честный человѣкъ.

гда онъ (царь) воскликнулъ голосно:— «Ананія, Азарія и Мисаилъ, слуги Най высшого Бога, выйдите вонъ!» И коли они вышли, каждый могъ видѣти, что огень не рушилъ ихъ, не опалилъ даже ихъ волосъ и одежды, отъ нихъ не было чути даже запаха дыма.

Навуходоносоръ благословилъ Бога, Который послалъ Своего ангела освободити Его вѣрныхъ слугъ отъ горящого пеца и, подъ угрозой страшной кары, заборонилъ своимъ подданнымъ говорити зле о Его святомъ Имени.

he noticed that in the furnace there were not three but four men and the countenance of the fourth was like that of the Son of God; they were walking about in the midst of the fire without being hurt at all. Then he called aloud: **"Anania, Azaria and Misail, the servants of the Most High God, come out!"**. And when they came out, every one could see that the fire did not even touched them, did not singe their hairs or their coats, there was not even any smell of smoke.

Nabuchodonozor blessed GOD, Who has sent His angels to deliver

Сынъ Навуходоносора, Эвилмеродохъ, кинулъ Даніила во львиную я м у, но святый пророкъ былъ спасеный силой Божіей и львы даже не рушили его. Даніилъ жилъ долгій часъ въ странѣ Вавилонской, былъ губернаторомъ одной изъ провинцій его и умеръ въ дуже старых лѣтахъ.

Изъ пророчествъ Даніила особенно замѣчательне объявленіе времени, коли Спаситель мае придти, т. е. послѣ 70 тыждней или седмерочій, что позднѣйше исполнилось во всей точности.

His faithful servants from the fiery furnace and, under threat of a terrible punishment forbade his subjects to speak evil of His holy Name.

Evilmerodoch, Nabuchodonozor's son, cast Daniel into a den of lions, but the holy prophet was saved by the power of God and the lions did not even touch him.

Daniel lived for a long time in the land of Babylon, was the governor of one of the provinces there and died at a very old age. Among the prophecies of Daniel particularly remarkable is the announcement of the time when the Saviour was to come namely after seventy weeks or sevenfold years, which afterwards came also to pass in all its exactness.

ЧЕТЫРЕ ИМПЕРІИ.

Отъ часу Нееміи до Макавеевъ евреи управляились слѣдующими народами:

ПЕРСАМИ. — Евреи жили подъ власными законами, но платили малый податокъ персамъ. Якъ въ городахъ, такъ и внѣ городовъ было досыть всего и населеніе наслаждалось миромъ и спокоемъ.

ГРЕКАМИ. — Коли Александеръ Великій, король Македонскій, пришелъ до Іерусалима, первосвященникъ еврейскій показалъ ему пророчества о немъ въ книгѣ закона. Александеръ дозволилъ евреямъ держати свои законы и обычаи.

ЕГИПТЯНАМИ. — Коли Александеръ умеръ, царь Египетскій забралъ 100,000 евреевъ до плѣна, но обходился съ ними мягко. Переводъ Св. Письма, называемый «септуагинтъ» (семидесяти), былъ сдѣланый. Египтяне управляли евреями 100 лѣтъ, подчасъ которого часу они (евреи) управлялись своими первосвященниками и Синедріономъ.

СИРІЙЦАМИ. — Коли египтяне начали пренаслѣдовати евреевъ, они начали помогати сирійцамъ, которыи провадили войну противъ египтянъ, и, такимъ способомъ, пришли подъ владѣніе царя сирійского. Сирійцы обходились съ евреями дуже сурово. Тысячи еврейского народа было замордовано, бо они не хотѣли почитати идоловъ.

Самымъ извѣстнѣйшимъ «чэмпіономъ» вѣры былъ почтенный Елеазаръ, одинъ изъ найбольшихъ докторовъ закона.

THE FOUR EMPIRES.

From the time of Nehemias to that of the Machabees, the Jews were governed by the following nations:

THE PERSIANS. — The J e w s lived under their own laws, and had only to pay a small tribute. There was abundance in town and country, and the inhabitants enjoyed peace and tranquility.

THE GREEKS. — When Alexander the Great, king of Macedonia, came to Jerusalem, the high priest showed him prophecies concerning him in the book of the law. He allowed the Jews their own laws and customs.

THE EGYPTIANS. —When Alexander died, the king of Egypt took 100,000 Jews to captivity but treated them mildly. A translation of the scriptures, called the SEPTUAGINT, was made. The Egyptians ruled the Jews 100 years, during which time they were governed by their high priests and their Sinedrium.

THE SYRIANS. — When the Egyptians began to persecute them, the Jews helped the Syrians, who were at war with the Egyptians, and thus they came under the dominion of the king of Syria. The Syrians treated the Jews very harshly. Thousands of p e o p l e were martyred, because they did not honour idols. Among the most famous champions of the faith was the venerable Eleazer, one of the greatest doctors of the law.

МАККАВЕИ.

Господь, Который послалъ сіи кары на Свой народъ, не забылъ ихъ въ край ности. Онъ выдвигнулъ Мататіаса, изъ дома Ааронова, и его пять сыновей, что бы они боролись за вѣру. Они собрали до купы всѣхъ добрыхъ людей націи и приготовились до выгнанья Сирійцевъ. Предводимыи Іудой Маккавеемъ, они одержали пару побѣдъ и освободили народъ отъ рабства своихъ угнетателей.

Послѣ смерти Іуды, его братья, Іонафанъ и Симонъ, управляли народомъ. Іоаннъ Гирканусъ, сынъ Симона, былъ послѣднимъ Маккавеемъ.

THE MACABEES.

The Lord, who had sent these chastisements upon His people, did not forsake them in their extremity. He raised up **Mathathias**, of the ho use of Aaron, and his five valiant sons, to fight for the faith. They cai led together all the good men of the nation and prepared to drive out the Syrians. Led on by **Judas Machabeus**, they gained several victories, and delivered the people from the yoke of their oppressors.

After the death of Judas, his brothers Jonathan and Simon ruled the people. John Hyrcanus, Simon's son, was the last of the Machabees.

ВЕРНЕНІЕ ІУДЕЕВЪ ИЗЪ ПЛѢНА ІУДЕЙСКОГО.

(1 Кн. Эздры 1 гл).

Евреи оставались въ плѣну Вавилон скомъ въ протягу 70 лѣтъ, якъ пророкъ Іеремія и предсказалъ сіе въ его время. Доки сей срокъ пришолъ до конца, царство Вавилонское было покорено Персидскимъ царемъ Киромъ, который дозволилъ евреямъ вернутись изъ плѣна. Только 42,000 мужчинъ пришли до своей родной краины, а большая частина евреевъ осталась въ предѣлахъ Персид ского царства и была розсѣяна оттуда по всему міру.

По ихъ верненій до Палестины, евреи начали будовати храмъ въ городѣ Іерусалимѣ, на мѣстѣ попередняго храма, но встрѣтили великое сопротивленіе отъ народа Самарійского.

Пророки Аггей и Захарія утѣшали евреевъ объявленіемъ, что до сего другого храма войде Христосъ Спаситель, про тое его (храма) слава буде больша, якъ первого храма. Послѣ 19 лѣтъ бу довли, храмъ былъ оконченый и посвященый.

THE RETURN OF THE JEWS FROM BABYLO-.. NIAN CAPTIVITY.

(1 Book of Ezdra 1 Ch.).

The Jews remained in the Babylonian captivity for 70 years, as pro phet Jeremiah foretold this in his time. Before this term drew to its end, the Kingdom of Babylon was subjugated by the Persian King Cyrus, and it was he who allowed the Hebrews to return from their capti vity. Only 42,000 men came back to their native land, the greater part of the Hebrews remained within the borders of the Persian Kingdom and got dispersed therefrom throughout the world.

On their return to Palestine, the Hebrews began to build the temple in the city of Jerusalem, on the cite of the former one, but they met with great opposition from the people of Samaria.

Prophets Aggeus and Zacharia con soled the Jews by the announcement that into this, the second temple, will enter Christ the Saviour, and there fore its glory will be greater than that of the first.

After 19 years of building, the temple was finished and consecrated.

ИРОДЪ.

ИРОДЪ былъ назначеный губернаторомъ Іудеи Римлянами. При ихъ по мощи онъ захватилъ управленіе краиной до своихъ рукъ, умертвивши послѣдняго изъ Маккавеевъ и знищивъ цѣ

HEROD.

Herod was appointed governor of Judeah by the Romans. By their aid he seized the sovereignity of the land, putting to death the last of the Machabees, and exterminating

Старозавѣтныи потомки Христовы.
Old Testament descendants of Christ.

лый Синедріонъ. Иродъ побудовалъ пару новыхъ городовъ и народныхъ домовъ. Онъ былъ римляниномъ по сердцу и розуму; было легко замѣтно для народа, что пришелъ часъ ожидати Мессію, бо скипетръ перешелъ изъ націи Іуды и держался въ захватныхъ рукахъ чужинца.

Въ 37-й рокъ правленія сего царя (Ирода) Христосъ родился. Онъ пришолъ царствовати надъ домомъ Іакова, т. е. надъ всѣми вѣрными людьми Божіими. Онъ былъ Царь и Священникъ на вѣки, по чину Мельхиседекову, Царствію Которого не будетъ конца.

the whole Sinedrium. Herod erected several new towns and public buildings. He was a Roman in heart and in mind, and it was easily perceived by the people that the time for expecting the Messiah had come, for the sceptre had passed away from the race of Judah, and was held in the grasp of an alien. It was in the thirty - seventh year of this same king Herod's reign that Christ was born, Who came to reign over the house of Jacob; that is, over all true people of God, a King and Priest forever, after the order of Melchisedeck and Whose kingdom shall have no end..

ХРОНОЛОГІЯ СТАРОГО ЗАВѢТА.

CHRONOLOGY OF THE OLD TESTAMENT.

The most remarkable events of the Old Testament are:

Самыи замѣчательныи событія Старого Завѣта суть:

Сотвореніе свѣта The Creation of the world	за	5508	До Рожд. ХР. Before the Chirst's Birth
ПОТОПЪ THE FLOOD		3215	„
Будовля Вавилонской турни The building of the Tower of Babel		2717	„
Призваніе Авраама The call of Abraham		2039	„
Исходъ евреевъ изъ Египта The exodus of the Hebrews from Egypt		1496	„
Царствованіе Давида The reign of David		1060	„
Роздѣленіе Царствъ The division of the Kingdoms		980	„
Паденіе Царства Израильскаго The fall of the Kingdom of Israel		723	„
Паденіе Царства Іудейского The fall of the Kingdom of Judah		607	„
Верненіе евреевъ изъ плѣна The return of the Hebrews from captivity		537	„
Покореніе евреевъ Римлянами The subjugation of the Hebrews by the Romans		64	„
Воцареніе ИРОДА Herod's accession to the throne		37	„

СВЯЩЕННАЯ ИСТОРІЯ НОВОГО ЗАВѢТА.
SACRED HISTORY OF THE NEW TESTAMENT.

ЗАЧАТІЕ ІОАННА ПРЕДТЕЧИ.

(Лук. 1, 5—25).

Былъ во дни Ирода, царя Іудейского, нѣкто священникъ, именемъ Захарія, и жена его изъ рода Ааронова, имя ей Елисавета. Оба они были праведны передъ Богомъ. У нихъ не было дѣтей; ибо Елисавета была неплодна; и оба были уже въ лѣтахъ старыхъ. Одинъ разъ, коли Захарія служилъ передъ Богомъ, явился ему Ангелъ Господень, стоящій по правую сторону олтаря кадильного и сказалъ ему: «не бойся, Захарія; ибо услышана молитва твоя: и жена твоя Елисавета родитъ тебѣ сына, и наречешь ему имя: ІОАННЪ. Онъ буде великій передъ Господомъ; не буде пити вина и ніякого напою; и Духа Святого исполнится еще отъ чрева матери своей. И сказалъ Захарія Ангелу: чѣмъ менѣ удостовѣритися въ семъ? ибо я старый, и жена моя въ лѣтахъ преклонныхъ. — Ангелъ сказалъ ему въ отвѣтъ: «Я, Гавріилъ, предстоящій пе-

CONCEPTION OF JOHN THE FORERUNNER.

(Luke 1, 5-25).

There was in the days of Herod, the king of Judea, a certain priest named Zacharias,, and his wife was of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years. And it came to pass, that, while he executed the priest's office before God in the order of his course, there appeared unto him an angel of the Lord standing on the right side of the altar of incense, and he said unto him: 'Fear not, Zacharias; for thy prayer is heard; and thy wife shall bear thee a son, and thou shalt name him JOHN. He shall be great in the sight of the Lord, and shall drink niether wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And Zacharias said unto the angel, 'Whereby shall I know this? for I am old man, and my wife well strick

редъ Богомъ; и посланый говорити съ тобою, и возвѣстити тебѣ сію радость. И ВОТЪ ТЫ ОНѢМѢЕШЬ, И НЕ БУДЕШЬ ГОВОРИТИ ДО ТОГО ДНЯ, ЯКЪ СІЕ СБУДЕТСЯ; ЗА ТО, ЧТО ТЫ НЕ ПОВѢРИЛЪ СЛОВАМЪ МОИМЪ, которыи исполнятся въ своемъ часѣ».

Послѣ сихъ дней, зачала Елисавета, жена его, и таилася пять мѣсяцевъ, и говорила: Такъ сотворилъ менѣ Господь во дни сіи, въ которыи призрѣлъ на мене, чтобы избавити мене отъ нареканія межи людьми.

БЛАГОВѢЩЕНІЕ ПРЕСВЯТОЙ БОГОРОДИЦЫ.

(Лук. 1, 26—37).

Въ мѣсяцъ шестый (послѣ зачатія Іоанна Предтечи), посланый былъ Ангелъ Гавріилъ отъ Бога въ городъ Галилейскій, называемый Назаретъ, къ Дѣвѣ, обрученной мужу, именемъ Іосифу, изъ Дома Давидова: имя Дѣвы: Марія, Ангелъ, вошедши до ней, сказалъ: РАДУЙСЯ, БЛАГОДАТНАЯ! ГОСПОДЬ съ ТОБОЮ: БЛАГОСЛОВЕННА ТЫ ВЪ ЖЕНАХЪ!.. Она же, увидѣвши его, смутилась отъ словъ его, и розмышляла, что бы то было за привѣтствіе?

Ангелъ сказалъ ей: НЕ БОЙСЯ, МАРІЯ! ИБО ТЫ ОБРѢЛА БЛАГОДАТЬ У БОГА. И се зачнешь во чревѣ, и родишь Сына, и наречешь Ему имя: ІИСУСЪ. Онъ буде великій и наречется Сыномъ Всевышняго, и дастъ Ему Господь Богъ престолъ Давида, отца Его (по плоти); и воцарится надъ домомъ Іаковлевымъ во вѣки, и царству Его не буде конца.

Марія же сказала Ангелу: ЯКЪ ТОЕ БУДЕ, КОЛИ Я НЕ ЗНАЮ МУЖА?..

Ангелъ сказалъ ей въ отвѣтъ: ДУХЪ СВЯТЫЙ НАЙДЕ НА ТЕБЕ, И СИЛА ВСЕВЫШНЯГО ОСѢНИТЪ ТЕБЕ, ЧЕРЕЗЪ ЧТО РОЖДАЕМОЕ БУДЕ СВЯТЕ И НАРЕЧЕТСЯ СЫНОМЪ БОЖІИМЪ. И Елизавета, родачка твоя, называемая неплодною, и она зачала сына въ старости своей; и ей уже шестый мѣсяцъ. И бо нѣтъ ничего невозможного для Бога.

en in years'.

And the angel answering said unto him: I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. **And behold, thou shalt be dumb, and not able to speak until the day that these tidings shall be performed, because thou believest not my words, which shall be fulfilled in their time.**

And after those days his wife Elizabeth conceived, and hid herself five months, saying: 'Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

ANNUNCIATION OF THE HOLY VIRGIN.

(Luke 1, 26-37).

And in the sixth month (after the conception of John the forerunner), the Angel Gabriel was sent from God unto a city of Galliee, named Nazareth, to a virgin exposed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said: **Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women".** And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. The angel said unto her: **'Fear not, Mary; for thou hast found favour with God;** and, be behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his **name JESUS.** He shall be great, and shall be called the Son, of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Mary said unto the angel: 'How shalt this be, when I know not a man?' The angel answered and said unto her: **'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.** And, behold, thy cousin, Elizabeth, she had also conceived a son in her old age; and this is the sixth month with her, who was called barren, for with God nothing shall be impossible.

Марія же сказала: СЕ РАБА ГОСПОДНЯ: ДА БУДЕ МНѢ ПО СЛОВУ ТВОЕМУ. И Ангелъ отошелъ отъ ней.

Mary said: Behold the handmaid of the Lord; be it unto me according to thy word". And the angel disappeared from her.

СВИДАНІЕ ПРЕСВ. ДѢВЫ СЪ ЕЛИСАВЕТОЮ.

(Лук. 1, 39—56).

Воставши Марія во дни сіи (послѣ благовѣщенія), съ поспѣшностію пошла въ нагорную краину, въ городъ Іудинъ. И вошла въ домъ Захаріи, и витала Елисавету. Коли Елисавета почула привѣтъ Маріи, то взыгрался младенецъ во чревѣ еи, и Елисавета исполнилась Духа Святого, и воскликнула, обращаючись до Пресвятой Дѣвы, громкимъ голосомъ сказала: БЛАГОСЛОВЕННА ТЫ ВЪ ЖЕНАХЪ, И БЛАГОСЛОВЕНЪ ПЛОДЪ ЧРЕВА ТВОЕГО. И откуда тое менѣ, что пришла матерь Господа моего ко мнѣ?.

И сказала Марія: «ВЕЛИЧИТЪ ДУША МОЯ ГОСПОДА; И ВОЗРАДОВАЛСЯ ДУХЪ МОЙ О БОЗѢ СПАСИТЕЛѢ МОЕМЪ; ЧТО ПРИЗРѢЛЪ ОНЪ НА СМИРЕНІЕ РАБЫ СВОЕЙ; ИБО ОТНЫНѢ БЛАЖЕННОЮ НАРЕКУТЪ МЕ НЕ ВСѢ ПЛЕМЕНА».

Марія, пробывши у ней (у Елисаветы) около трехъ мѣсяцевъ, вернулась въ домъ свой.

MEETING OF THE HOLY VIRGIN WITH ELIZABETH.

(Luke 1, 39-56).

And Mary arose in those days, and went into the hill country with haste into a city of Judia, and entered into the house of Zacharias, and saluted Elizabeth. When Elizabeth heard the salutation of Mary, the babe leaped in her womb: and Elizabeth was filled with the Holy Ghost, and she (Elizabeth) said: 'Blessed art thou among women, and blessed is the fruit of thy womb, and whence is this to me, that the mother of my Lord should come to me?

And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour; for He hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed'. And Mary abode with her (Elizabeth) about three months, and returned to her own house.

РОЖДЕСТВО ІОАННА ПРЕДТЕЧИ.

(Лук. 1, 57—80).

Елизаветѣ (по отшествіи изъ еи дома Пресвятой Дѣвы), насталъ часъ родити, и она родила сына. Въ осьмый день пришли обрѣзати младенца, и хотѣли назвати его именемъ его ОТЦА, Захаріею, но мати его сказала въ отвѣтъ: нѣтъ, назовите его ІОАННОМЪ. И сказали ей: никого нѣтъ въ родствѣ твоемъ, кто бы назывался симъ именемъ. И спрашивали знаками отца его, якъ бы онъ хотѣлъ назвати его. Онъ попросилъ дощечку, и написалъ: ІОАННЪ имя ему, и всѣ задивовались. И доразъ отверзлись уста его, и розрѣшился языкъ его, и онъ сталъ говорити, благословляючи Бога.

Младенецъ же (Іоаннъ) возрасталъ, и укрѣплялся духомъ, и былъ въ пустыняхъ до дня явленія своего Израилю.

THE BIRTH OF THE JOHN THE FORERUNNER.

(Luke 1, 57-80).

Now Elizabeth's full time came, after the holy Virgin left her), that she should be delivered and she brought forth a son. On the eighth day they came to circumcise the child; and intended to him Zacharias after the name of his father, but his mother answered and said: 'Not so; but he shall be called JOHN'. And they said unto her: there is none of thy kindred that is called by this name. and they made signs to his father, how he would have him called. And he asked for a written tablet and wrote, saying: His name is JOHN. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

And the child (John) grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

ОТКРЫТІЕ ІОСИФУ ТАЙНЫ ВОПЛОЩЕНІЯ.

(Мато. 1, 18—25).

По обрученіи Матери Его (Іисуса Христа) Маріи съ Іосифомъ, перше якъ они начали жити разомъ, оказалось, что она мае во чревѣ отъ Духа Святого. Іосифъ же (нареченный) мужъ еи, будучи, будучи добрый, и не желаючи огласити ю, вознамѣрился розвестись съ нею тайно. Но коли онъ сіе помыслилъ, Ангелъ Господень явился ему во снѣ, и сказалъ: «Іосифъ, сынъ Давидовъ! не бойся приняти Марію, жену твою; ибо родившееся въ ней есть отъ Духа Святого. Родитъ же Сына, и наречешь Ему имя: ІИСУСЪ. ИБО ОНЪ СПАСЕ НАРОДЪ СВОЙ ОТЪ ГРѢХОВЪ ИХЪ». — Сіе же все произошло, да сбудется реченное отъ Господа черезъ пророка, который говоритъ: «СЕ, ДѢВА ВО ЧРЕВѢ ПРІИМЕТЪ, И РОДИТЪ СЫНА, И НАРЕКУТЪ ЕМУ ИМЯ, ЕММАНУИЛЪ, что означае «СЪ НАМИ БОГЪ» (Ис. 7, 14).

Пробудившись отъ сна, Іосифъ зробилъ такъ, якъ повелѣлъ ему Ангелъ Господень, и принялъ жену свою.

REVEALING THE MYSTERY OF INCARNATION.

(Mat. 1, 18-25).

When His (Jesus Christ's) Mother Mary was exposed to Joseph, before they lived together, she was found with the child of the Holy Ghost. Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary, thy wife; for that which is conceived in her, is of the Holy Ghost; she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. All this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying: **'Behold, a virgin shall be with child, and shall bring forth a Son and they shall call His name EMMANUEL, which being interpreted is, GOD with us'.**

Then Joseph beoing raised from sleep did as the angel of the Lord had hidden him, and took unto him his wife.

РОЖДЕСТВО ХРИСТОВО.

(Мато. 1, 18—25, Лук. 2, 1—22).

Рождество Іисуса Христа было такимъ способомъ:

Во дни тѣ (коли надлежало родитися Спасителю міра) вышло отъ Кесаря Августа повелѣніе сдѣлати перепись по всей землѣ. И пошли всѣ вписыватися каждый во свой городъ. Пошелъ такожь и Іосифъ изъ Галилеи, изъ города Назарета, въ Іудею, въ городъ Давидовъ, называемый Виѳлеемъ (про то, что былъ изъ рода и дома Давидова) вписатися съ Маріею, обрученною ему женою, ко-

THE NATIVITY OF CHRIST.

(Mat. 1, 18-25; Luke 21-22).

The birth of Jesus Christ was on this wise: It came to pass in those days (when the time for Saviours birth came), that there went out a decree from Cesar Augustus that all the world should be taxed. And all went to be taxed, every one into his own city; and Joseph also went up from Galilee, out of the city of Nazareth. into Judea, unto the city of David, which is called Beth lehem (because he was of the house

РОЖДЕСТВО ХРИСТОВО.
THE NATIVITY OF CHRIST.

ıорая была въ тяжи.

Коли они тамъ были, исполнился часъ родити Пресвятой Дѣвѣ. Понеже не было мѣста въ гостинницѣ, они зашли на ночлегъ до пастушеского вертепа, где Пресвятая Дѣва родила сына своего первенца, и спеленала Его, и положила Его въ ясли.

Въ той краинѣ были на полю пастухи, которыи держали ночную стражу у стада своего. Отразу предсталъ имъ Ангелъ Господень, и слава Господня осіяла ихъ; и убоялись страхомъ великимъ. Ангелъ сказалъ имъ: «НЕ БОЙТЕСЬ; Я ВОЗВѢЩАЮ ВАМЪ ВЕЛИКУЮ РАДОСТЬ, КОТОРАЯ БУДЕ ВСЕМУ НАРОДУ: ИБО НЫНѢ РОДИЛСЯ ВАМЪ ВЪ ГОРОДѢ ДАВИДОВОМЪ СПАСИТЕЛЬ, КОТОРЫЙ ЕСТЬ ХРИСТОСЪ ГОСПОДЬ. И вотъ вамъ знаменіе: вы найдете младенца въ пеленахъ, лежащого въ ясляхъ». И внезапно явилось съ Ангеломъ многочисленное воинство небесное, хвалящее Бога и взывающее: «СЛАВА ВО ВЫШНИХЪ БОГУ, И НА ЗЕМЛИ МИРЪ, КЪ ЧЕЛОВѢКАМЪ БЛАГОВОЛЕНІЕ».

Пастухи, по отшествіи отъ нихъ Ангеловъ на небо, говорили межи собою: пойдеме въ Вифлеемъ, и посмотриме, что тамъ случилось, о чемъ Господь возвѣстилъ намъ. И пришли поспѣшно, и нашли Марію, и Іосифа, и младенца лежащого въ ясляхъ.. И вернулись пастухи, славяще и хваляще Бога за все то, что слышали и видѣли, якъ имъ сказано было.

and lineage of David) to be taxed with Mary, his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. Because there was no place in the inn, they went for the night into a shepherds' cavern.

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger. There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, an angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. The Angel said unto them: **"Fear not, for behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a SAVIOUR, which is CHRIST THE LORD.** And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying: **GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN.**

As the angels were gone away from them into heaven, the shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger. And the shepherds returned, gloryfing and praising God for all the things that they had heard and seen, as it was told unto them.

ПОКЛОНЕНІЕ ВОЛХВОВЪ.

Мат. 2, 1-12).

Коли Іисусъ родился въ Вифлеемѣ Іудейскомъ, во дни царя Ирода, пришли въ Іерусалимъ волхвы съ востока, и говорили: «Где новорожденный Царь Іудейскій? ибо мы видѣли звѣзду Его на востокѣ, и пришли поклонитися Ему».

Почувши тое (слова волхвовъ), царь Иродъ смутился и цѣлый Іерусалимъ съ нимъ. И, собравши всѣхъ первосвященниковъ и книжниковъ изъ народа, спра

THE ADORATION OF THE WISE MEN.

(Matthew 2, 1—12).

When Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold, there came wise men from the east to Jerusalem, saying: where is he that is born King of the Jews? for we have seen His star in the east, and are come to worship him. When Herod the king had heard the words of the wise men, he was troubled, and all Jerusalem with him. And when he had gathered all the

шивалъ у нихъ: где мае родитися ХРИСТОСЪ? — Они сказали ему: ВЪ ВИФЛЕЕМѢ ІУДЕЙСКОМЪ; ибо у пророка написано такъ: «И ты, Вифлеемъ, земля Іудина, ни чѣмъ не меньше голов ныхъ городовъ Іудиныхъ: ибо изъ тебе изыдетъ вождь, который упасетъ народъ Мой, Израиля» (Мих. 5, 2).

Въ той часъ Иродъ, тайно призвавши волхвовъ, вывѣдывалъ отъ нихъ время появленія звѣзды, и, пославши ихъ въ Вифлеемъ, сказалъ: «подите, и тщательно розвѣдайте о Младенцѣ; и коли найдете Его, извѣстите мене, чтобы и я пошелъ поклонитися Ему».

Они, выслухавши царя, пошли; и се, звѣзда, которую видѣли они на востокѣ, ишла передъ ними; якъ наконецъ пришла, и остановилась надъ мѣстомъ, где былъ младенецъ. Они вошли въ вертепъ, увидѣли младенца, съ матерью его Марі ею и, упадши, поклонились ЕМУ; и открывши свои сокровища, поднесли Ему дары: ЗОЛОТО, ЛАДАНЪ и СМИРНУ.

И, получивши во снѣ повелѣніе отъ Бога, не вертатися до Ирода, инымъ путемъ отправились въ страну свою.

chief priests and scribes of the people together, he demanded of them: — where Christ should be born?. They said unto him: **In Bethlehem:** for thus it is written by the prophet: 'And thou Bethlehem, in the l a n d of Juda, art not the last among the cities of Juda; for out of thee shall come a Governor, that shall rule my people Israel".

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said: Go, and search diligently for the young child; and when you have found Him, bring me word again that I may come and worship Him also.

When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

When they were come into the cavern, they saw the young child with Mary, his mother, and fell down, and worshipped him; and when they had opened their treasures, they presented unto Him gifts: **gold, and frankincense, and myrrh.** And, being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

СРѢТЕНІЕ ГОСПОДНЕ.

(Лук. 2, 22—38).

По прошествіи осьми дней, коли надлежало обрѣзати Младенца, дали Ему (Богоматерь и Ея обручникъ) имя ІИСУСЪ, нареченное Ангеломъ, до зачатія Его во чревѣ.

Коли исполнились дни очищенія (матери и младенца), по закону Моисееву, въ той часъ принесли Его (Богомладенца) въ Іерусалимъ, чтобы представити передъ Господа, якъ предписано въ за-

THE LORD'S MEETING.

(Luke 2, 22-38).

And when eight days were accomplished, when He was to be circumcised, they (Lord's Mother and Joseph) called Him JESUS, which was so named of the angel before He was conceived in the womb.

And when the days of her purification according to the law of Moses were accomplished, they (Joseph and Mary) brought Him to Jerusalem to

конѣ Господнемъ, чтобы всякій младенецъ мужескаго пола, розверзающій ложесна, былъ посвящаемый Господу (Исходъ 13, 2); и чтобы принести жертву, по сказанному въ законѣ Господнемъ: двѣ горлицы, или двохъ птенцовъ голубиныхъ.

Въ той часъ былъ во Іерусалимѣ, нѣкто, именемъ Симеонъ, человѣкъ праведный и побожный, ожидавшій утѣшенія Израилева, и Духъ Святый былъ съ нимъ. Ему было предсказано Духомъ Святымъ, что онъ не увидитъ смерти, поки не увидитъ Христа Господня. Онъ пришелъ по внушенію Святаго Духа во храмъ: и коли родители принесли младенца Іисуса, чтобы совершити надъ Нимъ законный обрядъ, то онъ взялъ Его на руки свои, и благословилъ Бога, и сказалъ:

.. «НЫНѢ ОТПУЩАЕШЬ РАБА ТВОЕГО, ВЛАДЫКО, ПО СЛОВУ ТВОМУ СЪ МИРОМЪ; ИБО ВИДѢЛИ ОЧИ МОИ СПАСЕНІЕ ТВОЕ, КОТОРОЕ ТЫ УГОТОВАЛЪ ПРЕДЪ ЛИЦЕМЪ ВСѢХЪ НАРОДОВЪ. СВѢТЪ КЪ ПРОСВѢЩЕНІЮ ЯЗЫЧНИКОВЪ И СЛАВУ НАРОДА ТВОЕГО, ИЗРАИЛЯ».

БѢГСТВО ВЪ ЕГИПЕТЪ И НАВЕРНЕНІЕ ВЪ НАЗАРЕТЪ.

Мат. 2, 13-23.

По отшествіи (же) ихъ (волхвовъ, изъ Вифлеема), и коли они (св. Іосифъ и Богоматерь) совершили все по закону Господню (въ Іерусалимскомъ храмѣ), Ангелъ Господень явился во снѣ Іосифу, и говорилъ: «встань, возьми младенца и матерь Его, и бѣги во Египетъ, и буди тамъ, доколѣ не скажу тебѣ, ибо Иродъ буде глядати младенца, чтобы погубити Его».

Онъ (Іосифъ), взялъ младенца и матерь Его ночью, и отправился во Египетъ. И былъ тамъ до смерти Ирода; да сбудется реченное отъ Господа, черезъ пророка, который говорилъ: «ИЗЪ ЕГИПТА ВОЗЗВАЛЪ Я СЫНА МОЕГО» (Ос. 11, 1).

Иродъ, увидѣвши, что онъ осмѣяный волхвами, дуже розгнѣвался, и послалъ убити въ Вифлеемѣ, и во всѣхъ предѣлахъ его, всѣхъ дѣтей мужескаго пола, отъ двохъ лѣтъ и ниже, по времени, которое вывѣдалъ отъ волхвовъ..

По смерти же Ирода, Ангелъ Господень во снѣ явился Іосифу во Египтѣ. И говоритъ: «Встань, возьми младенца и матерь Его, и иди въ землю Израилеву; ибо глядавшіи душу младенца умерли».

Іосифъ всталъ, взялъ младенца и ма

present Him to the Lord (as it is written in the law of the Lord: every male that openeth the womb shall be called holy to the Lord), and to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons. At that time there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him. It was revealed unto him by the Holy Ghost, that he shall not see death, before he had seen the Christ. He came by the Spirit into the temple; and when the parents brought in the child Jesus, to do for Him after the custom of the law, then took he Him up in his arms and blessed God, and said: 'Lord, now lettest Thou thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of Thy people, Israel.

THE FLIGHT TO EGYPT AND RETURN TO NAZARETH.

Matthew 2, 13—23).

When the wise men were departed, and after St. Joseph and Mary performed all things according to the law of the Lord (in the Jerusalem temple), behold, the angel of the Lord appeareth to Joseph in a dream saying: Arise, and take the young child and his mother, and flee to Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him.

He arose, took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying: Out of Egypt have I called my Son.

Herod, when he saw that he was mocked of the wise men, was exceedingly wroth, and sent forth to kill all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.

When Herod was dead, behold, an angel of the Lord appeareth in a dream to Josepth in Egypt, saying: Arise, and take the young child and

терь Его, и пришелъ въ землю Израилеву. Почувши, что Архелай царствуе въ Іудеѣ, замѣсто Ирода, отца своего, убоялся идти туда, но, получивши повелѣніе во снѣ, удалился въ предѣлы Галилейскіи. И пришедши туда, поселился въ городѣ, называемомъ НАЗАРЕТЪ.

ОТРОЧЕСТВО ІИСУСА ХРИСТА.

(Луки 2, 40—52).

Младенецъ же (Іисусъ Христосъ) возросталъ и укрѣплялся духомъ, исполняючись премудростію; и благодать Божія была на Немъ. Каждый годъ родители Его ходили во Іерусалимъ на праздникъ Пасхи. И коли Онъ былъ двѣнадцати лѣтъ, пришли они по обычаю въ Іерусалимъ на праздникъ. Коли же по окончаніи праздничныхъ дней вернулись, то отрокъ остался въ Іерусалимѣ; и не замѣтили того Іосифъ и матерь Его, но думали, что Онъ .иде съ другими. Прошедши же цѣлый день, стали глядати Его межи родичами и познатыми. И не нашедши Его, пошли на задъ въ Іерусалимъ, глядати Его.

..Черезъ три дни нашли Его въ храмѣ, сидящого посреди учителей, слуха ющого ихъ, и вопрошающого ихъ. Всѣ слухавшіи Его дивились розуму и отвѣтамъ Его.

И Онъ пошелъ съ ними, и пришелъ въ Назаретъ; и былъ въ повиновеніи у нихъ. И матерь Его сохраняла всѣ слова сіи въ сердцѣ своемъ. Іисусъ же преуспѣвалъ въ премудрости и возрастѣ и любви у Бога и человѣковъ.

ПРЕДТЕЧА ІОАННЪ ВЪ ПУСТЫНѢ.

(Мат. 3, 1—12. Марк. 1, 1—8. Луки 3, 1—18).

Начало Евангелія Іисуса Христа, Сына Божія, якъ написано у пророковъ: СЕ, Я ПОСЫЛАЮ ВѢСТНИКА МОЕГО ПЕРЕДЪ ЛИЦЕМЪ ТВОИМЪ, КОТОРЫЙ ПРИГОТОВИТЪ ПУТЬ ТВОЙ ПЕРЕДЪ ТОБОЮ (Мал. 3, 1).

Гласъ вопіющого въ пустынѣ: приготовьте путь Господу, исправьте стези Ему (Ис. 40, 3). Въ тѣ дни, въ пятый надесять годъ владычества Тиверія Ке

His mother, and go into the land of Israel; for they are dead, which sought the young child's life.

He arose, and took the young child and His mother, and came into the land of Israel. When he heard that Archelaus did reign in Judea in the place of his father, Herod, he was afraid to go thither: notwithstanding being warned of God in a dream, he turned aside into the part of Galilee: and he came and dwelt in a city called Nazareth; that it might be ful filled which was spoken by the prophets. He shall be called a Nazarene.

THE BOYHOOD OF CHRIST.

(Luke 2, 40—52).

The child (Jesus) grew, and waxed strong in spirit, filled with wisdom; the grace of God was upon Him. His parents went to Jerusalem every year for the feast of the passover. And when He was 12 years old, they went up to Jerusalem, after the custom of the feast. When they had ful filled the days, as they returned, the child Jesus tarried behind in Jerusalem, and Joseph and His mother knew not of it. But they supposing Him to have been in the company, went a day's journey; they sought Him among their kinsfolk. And when they found Him not, they turned, seeking Him. After three days, they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. All that heard Him were astonished at His understanding and answers.

And He went down with them and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

JOHN THE FORERUNNER IN THE WILDERNESS.

Mat. 1-12; Mark. 1, 1-8; Luke 3, 1-8).

The beginning of the Gospel of Jesus Christ , the Son of God, as it is written in the prophets: **'Behold, I send my messenger before thy face, which shall prepare thy way before thee,** the voice of one crying in the wilderness: Prepare ye the way of the Lord make His paths straight.

In those days, in the 5th year of the reign of Tiberius Cesar, Pontius

Явленіе Іисуса Христа народу въ пустынѣ Іорданской.
The appearence of Jesus Christ to the people in the wilderness of Jordan.

саря, коли Понтій Пилатъ былъ правителемъ въ Іудеѣ, при первосвященникѣ Аннѣ и Каіафѣ, пришелъ Іоаннъ Крститель въ пустыню, и пошелъ по всей околицѣ Іорданской крестити, проповѣдуючи въ пустынѣ Іудейской крещеніе покаянія для прощенія грѣховъ; кажучи: ПОКАЙТЕСЯ, ИБО БЛИЗКО ЦАРСТВІЕ НЕБЕСНОЕ. Ибо Онъ той, о которомъ предсказалъ пророкъ Исаія, который говоритъ: ГЛАСЪ ВОПІЮЩОГО ВЪ ПУСТЫНѢ: ПРИГОТОВЬТЕ ПУТЬ ГОСПОДУ.

Коли же народъ былъ въ недоумѣніи и всѣ помышляли въ сердцахъ своихъ, о Іоаннѣ: не Христосъ ли онъ? — Отвѣтствовалъ Іоаннъ всѣмъ, и проповѣдывалъ, кажучи: «Я КРЕЩУ ВАСЪ ВОДОЮ ДЛЯ ПОКАЯНІЯ; НО ИДЕ ЗА МНОЮ СИЛЬНѢЙШІЙ МЕНЕ, У КОТОРОГО Я НЕДОСТОЙНЫЙ РОЗВЯЗАТИ РЕМЕНЬ САПОГОВЪ ЕГО. Я КРЕСТИЛЪ ВАСЪ ВЪ ВОДѢ; А ОНЪ БУДЕ КРЕСТИТИ ВАСЪ ДУХОМЪ СВЯТЫМЪ И ОГНЕМЪ».

Pilatus being the governor of Judea, Annas and Caiaphas being the high priests, came John the Baptist to the wilderness. And he came into all the country about Jordan, baptizing and preaching in the wilderness of Judea, the baptism of repentance for the remission of sins, saying: **repent ye; for the kingdom of heaven is at hand.** For this is he that was spoken of by the prophet Esaias, saying: **The voice of one crying in the wilderness, prepare ye the way of the Lord.** And as the people were in expectation, and all men mused in their hearts of John, whether he was the CHRIST, or not; John answered, saying unto them all, preaching: I baptize you with water unto repentance; but one mightier than I cometh after me, the latched of whose shoes I am not worthy to unloose. I baptized you in water; He shall baptize you with the Holy Ghost and with fire.

КРЕЩЕНІЕ ГОСПОДНЕ.

(Мат. 3, 13-17. Марк. 1, 9-11. Лук. 3, 21-23).

Коли же крестился (отъ Іоанна) цѣлый народъ, пришелъ Іисусъ изъ Назарета Галилейского. на Іорданъ къ Іоанну, креститися отъ Него. Іоаннъ же удерживалъ Его и говорилъ: менѣ треба креститися отъ Тебе, и Ты ли приходишь ко мнѣ? Но Іисусъ сказалъ ему въ отвѣтъ: не удерживай; ибо такъ треба намъ исполнити всякую правду.

И крестился Іисусъ Христосъ отъ Іоанна во Іорданѣ.

И коли Іисусъ окрестился и молился, то при выходѣ Его изъ воды, открылось небо и низшелъ на Него Духъ Святый въ тѣлесномъ видѣ, якъ голубь, и чути было голосъ съ неба: «СЕЙ ЕСТЬ СЫНЪ МОЙ ВОЗЛЮБЛЕННЫЙ, ВЪ КОТОРОМЪ ВСЕ МОЕ БЛАГОВОЛЕНІЕ!».

Іисусъ былъ въ той часъ лѣтъ тридцати.

THE BAPTIZM OF CHRIST.

(Mat. 3, 13-17. Luke 3, 21-23).

Now when all the people were baptized (by John), Jesus came from Nazareth of Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying: I have need to be baptized of Thee and comest Thou to me? And Jesus, answering, said unto him: Suffer it to be so now, for thus it becometh us to fulfill all the righteousness.

And when Jesus was baptized of John in Jordan and was praying, then on coming out of the water, the heaven was opened, and the Holy Ghost descended in a bodily like a dove upon Him, and a voice was heard from the heaven: **THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.**

Jesus began to be about thirty years of age at that time.

СОРОКАДНЕВНЫЙ ПОСТЪ И ИСКУШЕНІЕ ГОСПОДА ВЪ ПУСТЫНѢ.

..(Матѳ. 4, 1-11. Марк. 1, 12—13. .. Лук. 4, 1—13).

Потомъ, т. е. послѣ крещенія, Іисусъ, исполненный Духа Святого, вернулся отъ Іордана, и отведеный былъ духомъ въ пустыню для искушенія отъ діавола.

THE 40 DAYS OF FASTING AND TEMPTATION OF THE LORD in the WILDERNESS.

(Mat. 4, 1-11; Luke 4, 1-13).

Then (after His baptizm) Jesus, being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness to be temp

Худ. Нестерова

Богоявление.

THE EPIPHANY.

Онъ постился тамъ сорокъ дней и сорокъ ночей, а потомъ взалкалъ. Тогда приступилъ до Него діаволъ, и сказалъ: «Если Ты Сынъ Божій, скажи, чтобы камени сіи сдѣлались хлѣбами». Но Іисусъ отвѣтилъ искусителю: «Въ писаніи сказано: «НЕ ОТЪ ХЛѢБА ЕДИНАГО ЖИВЪ БУДЕ ЧЕЛОВѢКЪ, НО ОТЪ ВСЯКАГО СЛОВА БОЖІЯ, ИСХОДЯЩАГО ИЗЪ УСТЪ БОЖІИХЪ». (Второзак. 8, 3).

Потомъ взялъ Его діаволъ во святый градъ и поставилъ Его на кровлю храма, и сказалъ Ему:

«ЕСЛИ ТЫ СЫНЪ БОЖІЙ, КИНЬСЯ ОТСЮДА ВНИЗЪ, ибо въ Писаніи сказано: АНГЕЛАМЪ СВОИМЪ ЗАПОВѢДАЕ О ТЕБѢ СОХРАНИТИ ТЕБЕ; И НА РУКАХЪ ПОНЕСУТЪ ТЕБЕ, ДА НЕ ПРЕТКНЕШИ О КАМЕНЬ НОГОЮ ТВОЕЮ (Пс. 90, 11, 42).

Іисусъ сказалъ ему (діаволу) въ отвѣтъ: «СКАЗАНО ВЪ ПИСАНІИ: НЕ ИСКУШАЙ ГОСПОДА БОГА ТВОЕГО (Втор. 6, 16.

Тогда діаволъ взялъ Его и, возведши Его на дуже высокую гору, показывалъ Ему всѣ царства міра и славу ихъ. И сказалъ Іисусу діаволъ: «Я дамъ Тебѣ власть надъ всѣми сими царствами и славу ихъ, если поклонишься менѣ». Іисусъ сказалъ ему въ отвѣтъ: «Иди отъ мене, сатана, ибо въ Писаніи сказано: «ГОСПОДУ БОГУ ТВОЕМУ ПОКЛОНЯЙСЯ, И СЛУЖИ ЕМУ ЕДИНОМУ» Втор. 6, 13).

Окончивши все искушеніе, діаволъ оставилъ Его, отошелъ отъ Него до времени, и се, ангелы пришли, и служили Ему.

ted of Satan, and fasted forty days and nights, He was afterward hungred. Then the tempter (devil) came to Him and said: If Thou be Son of God, command that these stones be made bread. But Jesus answered and said: It is written in the Scriptures: Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil took Him up into the holy city, and setteth Him on a pinnacle of the temple, and saith unto Him: If Thou be the Son of God cast thyself down: for it is written in the Scriptures: He shall give His angels charge concerning Thee; and in their hands they shall bear Thee up lest at any time Thou dash Thy foot against a stone. Jesus said into him: It is written again: Thou shalt NOT TEMPT THE LORD THY GOD. Then the devil taketh Him up into a exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them, and saith unto Him: All this power I will give Thee, and the glory of them, if Thou wilth fall down and worship me. Jesus saith unto him: Get thee hence, Satan; for it is written: Thou SHALT WORSHIP THE LORD THY GOD, AND HIM ONLY SHALT THOU SERVE. When the devil had ended all the temptation, he leaveth Him for a season, and, behold, angels came and ministered unto Him.

ПЕРВЫИ УЧЕНИКИ ХРИСТОВЫ

(Іоан. 1, 35-51).

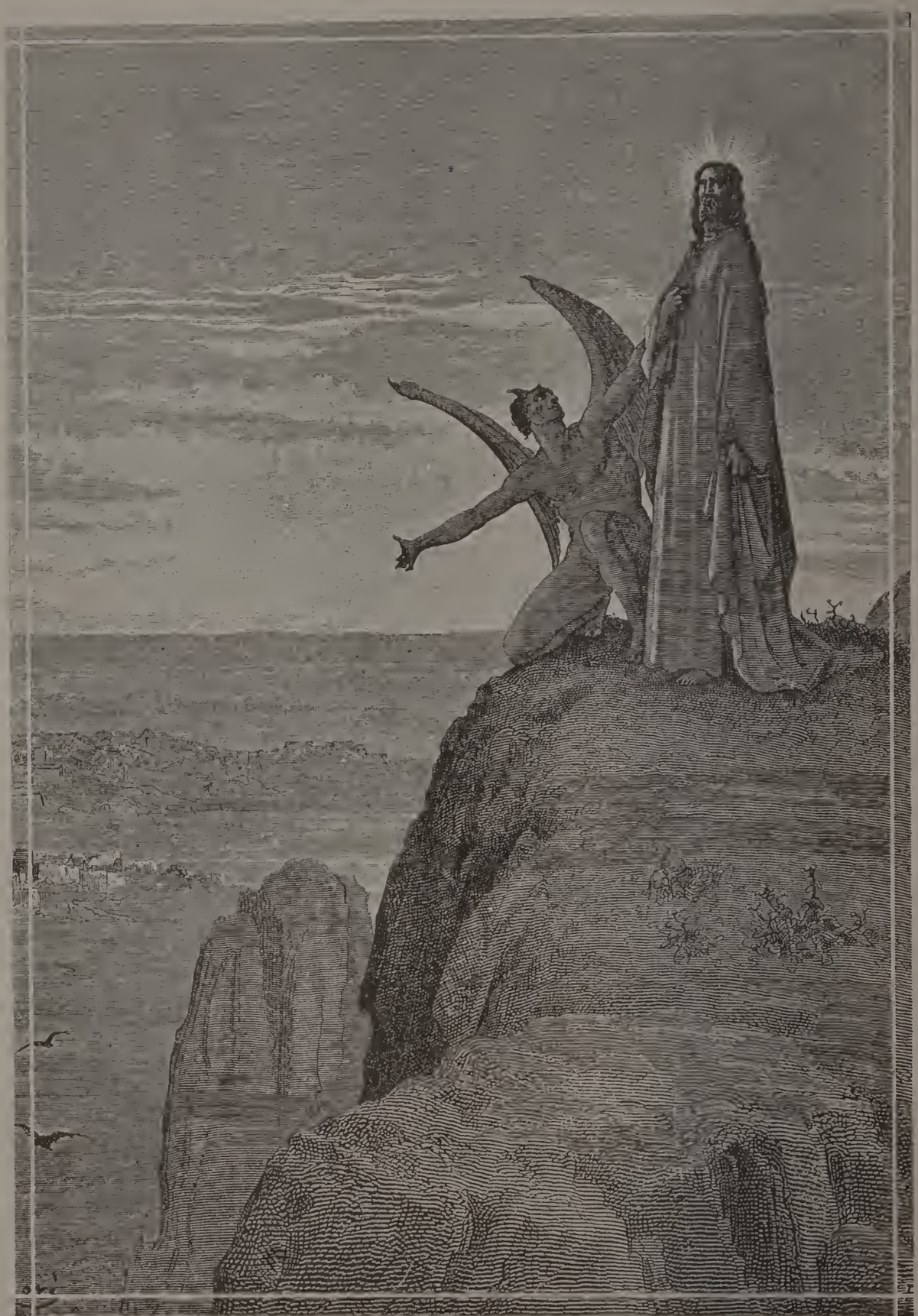
На другій день, послѣ наверненья Спасителя изъ пустыни къ Іордану, снова стоялъ Іоаннъ и двое изъ учениковъ его. И увидѣвши идущого Іисуса, онъ сказалъ: «Се агнецъ Божій!». Почувши отъ него (Іоанна Крестителя) сіи слова, два ученика пошли за Іисусомъ. Одинъ изъ двохъ, чувшихъ отъ Іоанна о Іисусѣ, и послѣдовавшихъ за Нимъ, былъ Андрей, братъ Симеона Петра, другій, по преданію, былъ Іоаннъ.

Онъ (Андрей) первый находитъ брата своего Симеона, и говоритъ ему: мы нашли Мессію, что значитъ Христосъ (Помазанникъ). И припровадилъ его къ Іисусу. Іисусъ же, взглянувши

THE FIRST DISCIPLES OF CHRIST.

(John 1, 35-51).

On the next day (after the Saviour returned from the wilderness to Jordan) John stood, and two of His disciples, and, seeing Jesus as He walked, he saith: Behold, the Lamb of God! Hearing from him ((from John Baptist) these words, the two disciples followed Jesus. One of the two that heard John speak about Jesus and followed him, was Andrew, Simon Peter's brother. He (Andrew) first findeth his own brother Simon, and saith unto him: We have found the Messiah, which is, being interpreted, the Christ, and he brought him to Jesus. And when Jesus beheld



Искушеніе Спасителя въ пустынѣ отъ діавола.
Temptation of the Saviour in the wilderness by the devil.

на него, сказалъ: ты Симеонъ, сынъ Іоинъ :ты наречешься Кифа, что значитъ Петръ (Камень).

На другій день, послѣ призванія Андрея, Іоанна и Симона Петра, Іисусъ, намѣряючи идти въ Галилею, находитъ Филиппа, и говоритъ ему: иди за Мною. Филиппъ же былъ изъ Вифсаиды, изъ одного города съ Андреемъ и Петромъ.

him, he said: Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation a stone.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him: Follow Me. Phillip was of Bethsaida, the city of Andrew and Peter.

ПЕРВОЕ ЧУДО НА БРАКѢ ВЪ КАНѢ.

(Іоан. 2, 1—12).

На третій день, послѣ того, якъ Господь призвалъ Филиппа, и отправился изъ пустыни Іорданской въ Галилею, былъ бракъ въ Канѣ Галилейской, и мати Іисусова была тамъ. Былъ такожь позваный Іисусъ и ученики Его на бракъ. Якъ бракло вина, то Мати Іисусова говоритъ Ему: ВИНА НѢТЪ У НИХЪ.

Іисусъ говоритъ ей: что тебѣ до Мене, жено? еще не пришелъ часъ Мой. Мати Его сказала служителямъ: «сдѣлайте, что Онъ скаже вамъ».

Были тамъ шесть сосудовъ каменныхъ для воды, вмѣщавшіи по три мѣры каждый.

Іисусъ говоритъ имъ: «наполните со суды водою». И наполнили ихъ до вер ха. И говоритъ имъ: «теперь почерпните. и несите ко роспорядителю пира. И понесли. Коли же роспорядитель по пробовалъ воды, сдѣлавшейся виномъ, (а онъ не зналъ, откуда сіе вино, зна ли только служители, черпавшіи воду); тогда призывае жениха распорядитель, и говоритъ ему: «Всякій человѣкъ подае спочатку хорошее вино, а коли уже досыть пили, тогда горшее; а ты хорошее вино хранилъ до селѣ»..

THE FIRST MIRACLE OF CHRIST IN CANA.

(John 2, 1-12).

On the third day after Jesus departed from the wilderness to Galilee, there was a marriage in Cana of Galilee; and the mother of Jesus was there, and Jesus with His disciples were called to the marriage. And when they were short of wine, the mother of Jesus saith unto Him: they have no wine. Jesus saith unto her: Woman, what have I to do with thee? Mine hour is not yet come. His mother saith unto the servants: — Whatsoever He saith unto you, do it. There were set six waterpots of stone, after the manner of the puristone containing two or three firkins apiece. Jesus saith unto them: Fill the waterpots with water. And they filled them up to the brim; And He saith unto them: Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bride groom and saith unto him: Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou has kept the good wine until now.

Сіе начало чудесамъ положилъ Іисусъ Христосъ въ Канѣ Галилейской, и явилъ славу свою; и увѣровали въ Него ученики Его.

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on Him.

ПЕРВАЯ ПАСХА. ОЧИЩЕНІЕ ХРАМА ОТЪ ТОРЖНИКОВЪ.

(Іоан. 2, 13-25).

Послѣ сего (т. е. послѣ претворенія воды въ вино) пришелъ Іисусъ Христосъ въ Капернаумъ, Самъ и матерь Его, и братья Его, и ученики Его; и тамъ пробыли немного дней.

Приближалась, межи тѣмъ, Пасха Іудейская, и пришелъ Іисусъ въ Іерусалимъ. И нашелъ, что въ храмѣ продавали воловъ, овецъ и голубей, и сидѣли мѣновщики грошей. И, сдѣлавши бичъ изъ веревокъ (мотузовъ), выгналъ изъ храма всѣхъ, такожь и овецъ и воловъ, и гроши у мѣновщиковъ розсыпалъ, и столы ихъ опрокинулъ. И сказалъ продающимъ голубей: «Возьмите тое отсюда, и дома Отца Моего не дѣлайте домомъ торговли»..

Но Іудеи, вступаючи съ Нимъ въ розговоръ, сказали: «Якимъ знаменіемъ докажешь Ты намъ, что маешь власть такъ поступати?»

Іисусъ сказалъ имъ въ отвѣтъ: «Розрушьте храмъ сей; а Я въ три дни воздвигну его». На сіе сказали іудеи: «сей храмъ будовался сорокъ шесть лѣтъ; и Ты ли въ три дни воздвигнешь его?»

А Онъ говорилъ о храмѣ тѣла своего.

THE FIRST EASTER. — CLEANING THE TEMPLE FROM MERCHANTS.

(John 2, 13-25).

After this (turning the water into wine) Jesus went down to Capernaum, He and His mother, and His brethren, and His disciples; and they continued there not many days. The Jews' passover was at hand, and Jesus came to Jerusalem; and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when he made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves: Take these things hence; make not my Father's house a house of merchandise. Then answered the Jews and said unto Him: What sign shewest Thou unto us seeing that Thou doest these things? Jesus answered and said unto them: **Destroy this temple, and in three days I will raise it up.** Then said the Jews: — Forty and six years was this temple in building, and wilt thou rear it up in three days? But He spake of the temple of his body.

ЗАКЛЮЧЕНІЕ ІОАННА КРЕСТИТЕЛЯ ВЪ ТЕМНИЦУ.

(Матѳ. 14, 3-5. Марка 6, 17—20. Луки 3, 19—20).

Иродъ, четверовластникъ, бывши обличаемый отъ него (отъ Іоанна Крестителя), за Иродіаду, жену брата своего, Филиппа, и во всемъ, что сдѣлалъ Иродъ злого, додалъ ко всему тому, но вое злодѣяніе, заключивши Іоанна въ темницу, ибо Іоаннъ говорилъ Ироду: «Не треба тебѣ мати жены брата твоего».

Иродіада же, злобячись на него, глядала убити его, но не могла, ибо Иродъ побоялся народа, про тое, что его почитали за пророка, боялся Иродъ и самого Іоанна, знаючи, что онъ мужъ праведный и святый; и хранилъ его, и слухаючи его, многое дѣлалъ, что онъ приказывалъ.

IMPRISONMENT OF JOHN THE BAPTIST.

(Mat. 14, 3-5; Luke 3, 19-20).

Herod the tetrarch, being reproved by him (John Baptist) for Herodiada, his brother's wife, and for all the evils, which Herod had done, added yet this above all, that he shut up John in prison; for John said unto Herod: it is not lawful for thee to have thy brother's wife.

Therefore Herodiada had a quarrel against him, and would have killed him, but she could not; for Herod would have put him to death, but he feared the people, because they counted him as a prophet. Herod feared the people, because a just man and a holy, and observed him; and, listening to him, he did many things, which he ordered to do.

БЕСѢДА ІИСУСА ХРИСТА СЪ САМАРЯНКОЮ.

(Матѳ. 4. 12. Марка 1, 14, Ін. 4, 1-42).

Почувши, же Іисусъ, что Іоаннъ отданый подъ стражу, и узнавши о дошедшемъ до фарисеевъ слухѣ, что Онъ (Іисусъ) пріобрѣтае больше учениковъ и креститъ, якъ Іоаннъ (хотя Самъ Іисусъ Христосъ и не крестилъ, а только ученики Его). Онъ лишилъ Іудею и въ той часъ снова пошелъ въ Галилею. По дорозѣ Онъ проходилъ черезъ Самарійскій городъ Сихарь, где былъ колодезь Іаковлевъ. Іисусъ, страпившись отъ дороги, сѣлъ надъ колодземъ. Было около шестого часа (около полудня). Приходитъ женщина изъ Самаріи почерпнути воды. Іисусъ говоритъ ей: — «Дай Менѣ пити». (Ученики Его отлучились въ городъ купити пищу). Женщина Самарянская говоритъ Ему: «Якъ Ты, будучи іудеемъ, просишь пити у мене, Самарянки? ибо Іудеи съ самарянами не сообщаются». Іисусъ сказалъ ей въ отвѣтъ: «ЕСЛИ БЫ ТЫ ЗНАЛА ДАРЪ БОЖІЙ, И КТО ГОВОРИТЪ ТЕБѢ: ДАЙ МЕНѢ ПИТИ; ТО ТЫ САМА НАЧАЛА БЫ ПРОСИТИ У НЕГО И ОНЪ ДАЛЪ БЫ ТЕБѢ ВОДУ ЖИВУЮ».

Женщина говоритъ Ему: «Господинъ! Тебѣ и почерпнути нечѣмъ; а колодезь глубокій; откуда же Ты возьмешь воду живую?» Іисусъ сказалъ ей въ отвѣтъ: «Всякій піющій воду сію возжажде снова: А кто испіе воды, которую Я дамъ ему, той не возжажде во вѣкъ; но вода, которую Я дамъ ему, сдѣлается въ немъ источникомъ воды, текущей въ жизнь вѣчную».

Женщина говоритъ Ему: «Господинъ! дай менѣ сей воды, чтобы менѣ не мати жажды, и не приходити сюда черпати». Іисусъ говоритъ ей: Иди и позови мужа своего, и приди сюда».

JESUS CHRIST DISCOURSE WITH THE WOMAN OF SAMARIA.

(Mat. 4, 12; John 4, 1-42).

When Jesus has heared that John was cast into prison, and knowing the Pharisees had heared that He (Jesus) made and baptized more disciples than John (though Jesus himself baptized not, but His disciples, He left Judea, and departed again into Galilee. On His way to Galilee He passed through a Samarian city Sychar, where Jacob's well was. Jesus, therefore, being wearied with His journey, set thus on the well; and it was about the sixth hour. There cometh a woman of Samaria to draw water; Jesus saith unto her: Give me to drink (for His disciples were gone away unto the city to buy meat). Then said the woman to Him: How is it that Thou, being a Jew, askest drink of me, a woman of Samaria? for the Jews have no dealings with the Samaritans.

Jesus answered and said unto her: **If thou knewest the gift of God, and who it is that saith to thee: Give me to drink; thou would have asked of Him and He would have given thee living water.** The woman saith unto Him: Sir! Thou hast nothing to draw with, and the well is deep; from whence then hast Thou that living water?

Jesus answered and said unto her: Whosoever drinketh of this water, shall thirst again; but whosoever drinketh of the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto Him: Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her: Go, call thy husband,

Женщина сказала въ отвѣтъ: «У ме не нѣтъ мужа». Іисусъ говоритъ ей: «Правду ты сказала, что у тебе нѣтъ мужа. ибо ты мала пять мужей; и той, которого ты нынѣ маешь, не м у ж ъ твой». Женщина говоритъ Ему: «Господи! вижу, что Ты пророкъ. Отцы наши (говорила Самарянка) покланялись на сей горѣ; а вы говорите, что мѣсто, где треба покланятися, находится въ Іерусалимѣ».

Іисусъ говоритъ ей: «Повѣрь Менѣ, что наступае часъ, коли и не на сей горѣ, и не въ Іерусалимѣ будете поклонятися Отцу; но настане часъ, и насталъ уже, что правдивыи поклонники будутъ кланятися Отцу въ духѣ и истинѣ: ибо такихъ Отецъ глядае поклонниковъ Себѣ. Богъ есть духъ: и поклоняющіися Ему маютъ покланятися въ духѣ и истинѣ».

Женщина говоритъ Ему: «Знаю, что приде Мессія, т. е., Христосъ, коли Онъ приде, то изъяснитъ все». Іисусъ говоритъ ей: «ТО Я, КОТОРЫЙ ГОВОРИТЪ СЪ ТОБОЮ».

Въ той часъ пришли ученики Его и дивовались, что Онъ бесѣдовалъ съ женщиною. ,

Женщина лишила водоносъ свой и пошла въ городъ, и говоритъ людямъ:— «Идите, посмотрите человѣка, который сказалъ менѣ все, что я ни сдѣлала: не Онъ ли Христосъ?».

Они вышли изъ города, и пошли ко Нему.

Ученики просили Его: «Равви! ѣшь». Но Онъ сказалъ имъ: «У Мене есть пища, которой вы не знаете». Потомъ ученики говорили межи собою: развѣ кто принесъ Ему ѣсти?» Іисус говоритъ имъ: «МОЯ ПИЩА ЕСТЬ: ТВОРИТИ ВОЛЮ ПОСЛАВШОГО МЕНЕ И СОВЕРШИТИ ДѢЛО ЕГО».

И многіи Самаряне изъ города того увѣровали въ Него, по слову женщины, свидѣтельствовавшей, что Онъ сказалъ ей все, что она ни сдѣлала. И потомъ, коли пришли ко Нему Самаряне, то просили Его побыти у нихъ; и Онъ пробылъ тамъ два дни.

И еще большее число людей увѣровало, по Его слову. А женщинѣ той говорили: «Уже не по твоимъ рѣчамъ вѣруеме; ибо сами чули и узнали, что Онъ правдиво Спаситель міра, ХРИСТОСЪ».

and come hither. The woman answered, and said: I have no husband. Jesus said unto her: Thou hast well said, I have no husband, for thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto Him: Sir, I perceive that Thou art a prophet; our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her: Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship Him. God is Spirit; and they that worship Him, must worship Him in spirit and in truth. The woman saith unto Him: I know that Messiah cometh who is called Christ. when He is come, He will tell us all things. Jesus saith unto her: I, that SPEAK UNTO THEE, AM HE.

Upon this time came His disciples and marvelled that He talked with the woman; yet no man said, what seekest Thou? or why talkest Thou with her? The woman then left her water - pot, and went her way into the city, and saith to the men: Come, see a man, which told me all things that ever I did; is not this the Christ? They went out of the city, and came unto Him His disciples prayed Him, saying: Master, eat. But He said unto them: I have meat to eat that ye know not of. Therefore said the disciples one to another: Had any man brought Him to eat? Jesus saith unto them: My meat is to do the will of Him that sent Me and to finish His work.

And many of Samaritans of that city believed on Him for the saving of the woman, which testified that He told her all what she did. So when the Samaritans were come unto Him, they besought Him that He would tarry with them; and He abode there two days; and many more believed because of His own word. And they said unto the woman: Now we believe not because of thy saying; for we have heard Him ourselves, and know that this is indeed the Christ the Saviour of the world.

ДРУГОЕ ЧУДО ВЪ КАНѢ: ИСЦѢЛЕНІЕ СЫНА КАПЕРНАУМСКОГО ЦАРЕДВОРЦА.

(Матѳ. 4, 13, 17. Марк. 1, 14-15. Лук. 4. 14, 15. Іоан. 4, 43—54).

По прошествіи же двохъ дней пребыванія въ Сихарѣ, Іисус Христосъ пошелъ въ Галилею. И, оставивши Назаретъ, ибо Самъ Спаситель свидѣтельствовалъ, что пророкъ не мае чести въ свой отчизнѣ, пришелъ въ Галилею.

Съ того часу началъ Іисус проповѣдати Евангеліе о царствіи Божіемъ и говорити: «ПОКАЙТЕСЯ, ИБО ИСПОЛНИЛОСЬ ВРЕМЯ И ПРИБЛИЗИЛОСЬ ЦАРСТВІЕ НЕБЕСНОЕ; покайтеся и вѣруйте во Евангеліе».

Коли Іисус снова пришелъ въ Кану Галилейскую, где претворилъ воду въ вино. тутъ одинъ царедворецъ, у которого сынъ лежалъ хворый въ Капернаумѣ, почувши, что Іисусъ пришелъ изъ Іудеи въ Галилею, я в и л с я къ Нему, и просилъ Его придти и исцѣлити сына его, который былъ при смерти. Іисусъ сказалъ ему: «вы не повѣрите, если не увидите знаменій и чудесъ». Царедворецъ говоритъ Ему: «Господи! приди, поки не умеръ сынъ мой». Іисусъ говоритъ ему: «Иди, сынъ твой здоровъ». Онъ повѣрилъ слову, которое сказалъ ему Іисус, и пошелъ.. На дорозѣ встрѣтились съ нимъ слуги его, и сказали: «сынъ твой здоровый».

ПРИЗВАНІЕ КЪ АПОСТОЛЬСТВУ ПЕТРА И АНДРЕЯ, ІАКОВА И ІОАННА.

(Матѳ. 4, 18-22. Марк. 1, 16—29. Лук. 5, 1—11).

Проходя же Іисусъ около моря Гали

THE SECOND MIRACLE IN CANA AND THE HEALING OF THE SON OF THE CAPERNAUM'S COURTIER.

COURTIER.

(Mat. 4,13-17; John 4, 43-54).

After two days stay in Sychar, Jesus went to Galilee, and, leaving Nazareth, for He Himself testified, that a prophet has no honour in his own country, He came again to Galilee. From that time on Jesus began to preach the Gospel of the Kingdom of God, saying: **Repent, for the Kingdom of heaven is at hand; repent ye, and believe the Gospel.**

When Jesus came again into Cana of Galilee, where He made wine; and there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus came out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at point of death. Then said Jesus unto him: Except ye see signs and wonders, ye will not believe. The nobleman said: Sir, come down, ere my child die.. Jesus saith unto him: Go thy way, thy son liveth. And the man believed the word that Jesus had spoken unto him and he went his way. As he was now going down, his servants met him, and told him, saying: Thy son liveth. So the father knew that it was at the same hour, in which Jesus said unto him: Thy son liveth; and he, himself believed, and his whole house.

THE CALL TO APOSTLESHIP PETER, ANDREW, JACOB AND JOHN.

(Mat. 4, 18-22; Mark 1, 16-29; Luke 5, 1—11).

As He (Jesus) walked by the sea,

лейского, увидѣлъ двохъ братьевъ, Симона, называемого Петромъ, и Андрея, брата его, закидывающихъ сѣти въ море. ибо они были рыбари. И прошедши немного дальше оттуда Онъ увидѣлъ двохъ братьевъ, Іакова Зеведеева и Іоанна брата его, такожь въ лодкѣ, съ Зеведеемъ, отцемъ ихъ, поправляющихъ

Случилось же, что коли Іисусъ стоялъ у озера Генисаретского, и народъ тѣснился около Его, желаючи слышати слово Божіе, увидѣлъ Онъ двѣ лодки, стоящіи въ заливѣ; а рыбаре, вышедши изъ нихъ, вымывали сѣти. Вошедши въ одну лодку, которая была Симонова, Онъ просилъ его отплыти мало отъ берега; и сѣдши, училъ народ изъ лодки.

Коли же пересталъ учити. сказалъ Симону: отплыви на глубину и закиньте сѣти свои для ловитвы. Симонъ сказалъ Ему: Наставникъ! мы промучились цѣлую ночь, и ничего не поймали, но по слову Твоему закину сѣть.

Сдѣлавши сіе, поймали великое множество рыбы, такъ что сѣть у нихъ прорывалась.

Увидѣвши тое, Симеонъ Петръ припалъ, къ колѣнамъ Іисусовымъ, кажучи: «Выйди отъ мене, Господи! я человѣкъ грѣшный. Ибо ужасъ объялъ его и всѣхъ бывшихъ съ нимъ, отъ множества рыбъ, ними пойманныхъ.

И сказалъ Симону ІИСУСЪ: «Не бойся; съ сего часу будешь ловити человѣковъ».

И сказалъ имъ (обоимъ братьямъ, Петру и Андрею): «Идите за Мною и Я сдѣлаю васъ ловцами человѣковъ». Они же доразъ, оставивши сѣти свои, пошли за Нимъ. И доразъ позвалъ Іисусъ Христосъ и другихъ братьевъ, Іакова и Іоанна; и они оставили лодку и отца своего Зеведея въ лодкѣ съ роботниками, и вытягнувши (потомъ) оба корабля на берегъ, оставили все, и пошли во слѣдъ Его.

ИЗГНАНІЕ ДУХА НЕЧИСТОГО.

(Матѳ. 4, 13-16. Марк. 1, 21-28. Лук. 31—37).

И вскорѣ (по прибытіи въ Капернаумъ), вошедши въ синагогу, въ субботу, Онъ началъ учити. И дивились ученію Его, ибо слово его было со властію. Онъ училъ ихъ, якъ власть маючій, а не якъ книжники. Былъ въ си-

of Galilee, He saw two brothers Simon. called Peter, and Andrew, his brother, casting a net into the sea; for they were fishers. And when He has gone a little farther thence, He saw other two brothers, James, the son of Zebedee, and John, his brother, who also were in the ship with Zebedee, their father, mending their nets. And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret, and He saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship. When He left speaking, He said unto Simon: Launch out into the deep, and let down your nets for a draught. Simon answering said unto Him: Master, we have toiled all the night; and have taken nothing; nevertheless, at Thy word I will let down the net. When they had this done, they inclosed a great multitude of fishes; and their net brake. When Simon Peter saw it, he fell down at Jesus' knees: saying: depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.- Jesus saith unto him: Simon, fear not; from henceforth thou shalt catch men.

And Jesus saith unto them (Peter and Andrew): Come ye after Me, I will make you to become fishers of men. And straightway they forsook their ship, and followed Him. And immediately Jesus called other two brothers, Jacob and John; and they left their ship and their father Zebedee in the ship with the hired servants; and when they had brought their both ships to land, they left all and followed Him.

THE BANISHMENT OF THE UNCLEAN SPIRIT.

(Mat. 4, 13-16; Mark 1, 21-28; Luke 4, 31-37).

And straitghway on the Sabbath day (after coming to Capernaum), He entered into the synagogue, and taught, and they were astonished at His doctrine; for He taught them as one that hath authority, and not as the scribes.

нагогѣ ихъ человѣкъ, мавшій нечистого духа бѣсовского; и вскричалъ голос нымъ голосомъ: «Оставь насъ; что Те бѣ до насъ, Іисусъ Назарянинъ? Ты пришелъ погубити насъ? Знаю Тебе, кто Ты, Святый Божій».

Но Іисусъ заборонилъ ему, сказавши: «молчи, и выдь изъ него». И нечистый духъ, моцно потрясши его, и вскричавши голосно — и повалилъ его (человѣка) бѣсъ посреди синагоги, вышелъ изъ него, нимало не пошко дивши его.

И напалъ на всѣхъ ужасъ, такъ что спрашивали другъ друга, кажучи: что то за слово (что тое означае), и что за новое учєніе, что Онъ властію и силою и духамъ нечистымъ повелѣвае, и повинуются Ему, выходятъ?

И рознесся слухъ о Іисусѣ Христѣ по всѣмъ околицамъ Галилейскимъ.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying: Let us alone; what have we to do with Thee Thou Jesus of Nazareth? Art thou to come to destroy us? I know Thee who Thou art, the Holy One of God. But Jesus rebuked him saying: Hold thy peace, and come out of him. And when the devil threw him in the midst, he came out of him, and hurt him not. And they were all amazed, insomuch that they questioned Him among themselves, saying: What thing is this (what this means)? what new doctrine is this? with what authority commandeth He even the unclean spirits, and they do obey and come out? And the fame of Him went out into every place of Galilee.

УКРОЩЕНІЕ БУРИ.

(Матѳ. 8, 23-27. Марка 4, 35-41. Луки 8, 22—25).

Въ одинъ день, Онъ (Іисусъ Христосъ) вошелъ съ учениками своими въ лодку, и сказалъ имъ (ученикамъ): пе реправимся на другую сторону озера». Во время плаванія ихъ, Онъ заснулъ. И вдругъ на озерѣ поднялась великая буря, такъ что лодка заливалась волнами и они въ опасности; Христосъ же спалъ на кормѣ, на возглавіи. И ученики Его, подошедши ко Нему, начали будити Его: «Господи! спаси насъ; погибаеме». И сказалъ имъ: «чего вы на страшились, маловѣры?» И въ той часъ Онъ, вставши, заборонилъ вѣтрамъ на морю; и перестали (вѣтеръ и валы), и утихъ вѣтеръ и настала великая тишина.

И сказалъ имъ (ученикамъ): «Что вы такъ боязливы? Якъ у васъ нѣтъ вѣры? Где ваша вѣра?».

REPRESSION OF THE TEMPEST.

(Mat. 8, 23-27; Mark 4, 35-41; Luke 8, 22-25).

A certain day He (Jesus Christ) went into a ship with His disciples, and He said unto them: Let us go over unto the other side of the lake. But as they sailed, He fell asleep; and there arose a great storm on the lake, insomuch that the ship was covered with the water; but He was asleep in the hinder part of the ship. And His disciples came to Him, and awoke Him: Lord, save us; we perish. And He saith unto them: Why are ye so fearful, O ye of little faith! And then He arose, and rebuked the winds and the sea, and they (the wind and the waves) ceased, and there was a great calm. And Jesus said unto them (the disciples): Why are ye so fearful? How is it that ye have no faith? Where is your faith?

УКРОЩЕНІЕ БУРИ НА ОЗЕРѢ.
REPRESSION OF THE TEMPEST.

ИЗГНАНІЕ ЛЕГІОНА НЕЧИСТЫХЪ ДУХОВЪ.

(Матѳ. 8, 28—34. Марк. 5, 1—20. Лук. 8, 26—39).

.. К о л и переѣхалъ Онъ (Іисус Христосъ) и приплыли (Онъ и ученики Его съ Нимъ) на другій берегъ моря, въ страну Гадаринскую. или Гергесинскую, встрѣтились Ему два бѣсноватыи, вышедшіи изъ гробовъ, такъ свирѣпыи, что никто не смѣлъ проходити тою дорогою. Увидѣвши же Іисуса издалека, закричали они (оба бѣсноватыи), и говорили: «что Тебѣ до насъ, Іисусе, Сыне Божій!» Пришелъ Ты сюда перше времени мучити насъ? Умоляю тебе (кричалъ 1-й больной), не мучь мене». Іисусъ повелѣлъ нечистому духу выйти изъ сего человѣка, сказавши ему: «выйди, духъ нечистый, изъ сего человѣка; про тое, что онъ долгій часъ мучилъ его, такъ что ему сковывали руки и ноги, но онъ розрывалъ цѣпи (ланцы), и былъ гоняемый бѣсомъ по пустымъ мѣстамъ. Спыталъ его Іисусъ, кажучи, якъ тебѣ имено? Онъ же сказалъ: «Легіонъ имено менѣ». И просили Его (Іисуса Христа) много, чтобы не высылалъ ихъ (бѣсовъ) вонъ изъ страны той. Было же тамъ, вдали отъ нихъ (отъ бѣсноватыхъ) большое стадо свиней, которое паслося, и просили Его всѣ бѣсы, чтобы дозволилъ имъ войти въ стадо свиное. Іисусъ сказалъ имъ: «идите». И бѣсы, вышедши изъ человѣка, вошли до свиней. И вдругъ устремилось цѣлое стадо свиней въ море (а было ихъ около двохъ тысячъ); и потопилось въ морю.

Пасущіи же, увидѣвши случившееся, побѣжали и росповѣли въ городѣ и по селамъ обо всемъ и о бѣсноватыхъ. И вышли жители и прошли ко Іисус и нашли человѣка, изъ которого вышли бѣсы, и видятъ бѣсновавшогося, въ которомъ былъ легіонъ, сидящихъ у ногъ Іисусовыхъ, одѣтымъ и въ здоровомъ умѣ; и ужаснулись. И цѣлый городъ вышелъ навстрѣчу Іисусу и началъ просити Его, чтобы Онъ отошелъ отъ предѣловъ ихъ, бо они объяты были великимъ страхомъ. Онъ же вошелъ въ лодку, и отплылъ назадъ..

ИСЦѢЛЕНІЕ РОЗСЛАБЛЕННОГО.

(Мато. 9, 1—8. Марк. 21, 2, 1—12. Луки 8, 40, 5, 17—26).

И пришелъ Іисус Христосъ снова въ Капернаумъ. Коли узнали о Его прибы

THE BANISHMENT OF A LEGION OF UNCLEAN SPIRITS.

(Mat. 8, 28-34; Mark. 5, 1-20; Luke 8, 26-38).

When He (Jesus) and His disciples) came unto the other side of the sea, into the country of Gadarenes, or Gergesenes, here met Him two men possessed with devils, coming out of the town, exceeding fierce, so that no man could pass by that way. When they saw Jesus afar off, they cried out, saying: What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time? I beseech Thee, torment me not. For He had commandeth the unclean spirit to come out of the man. He saith unto him: Come out of the man, thou unclean spirit.. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven away by the devil into the wilderness. And Jesus asked him, saying: What is your name? And he said: Legion is my name; because many devils were entered into him. The devils besought Him that He would not send them out of the Country. And there was, a good way off from them, a herd of many swine feeding; and all the devils besought Him that He would suffer them to enter into the herd of swine. And Jesus said to them: Go. And the devils went out of the man, and entered into the swine, and, behold, the herd ran violently down into the sea and were choked. When they that fed them saw what was done, they fled, and went and told in the city and in the country about everything. Then the people came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. And the whole multitude of the country of Gadaranes round about besought Him to depart from them; for they were taken with great fear. He went up into the ship, and returned back again.

HEALING THE MAN SICK WITH PALSY.

(Mat. 9, 1-8; Mark 2, 1—12; Luke 5, 17-26).

Jesus again entered into Capernaum; and it was noised that He came

тіи, то доразъ собралось много народа, такъ что за дверьми въ домѣ не было мѣста. Онъ училъ и говорилъ имъ слово. И сидѣли тутъ фарисеи и законоучители, пришедшіи изъ всѣхъ мѣстъ Галилейскихъ и Іудейскихъ и изъ Іерусалима, и сила Господня являлась въ исцѣленіи ихъ (больныхъ).. И вотъ пришли ко Нему денѣкоторыи, несучи на одрѣ человѣка, бывшого въ розслабленіи, котораго несли четверо.

И не могши подойти до НЕГО за многолюдствомъ, вылѣзли на верхъ дома, роскрыли кровлю, гдѣ Онъ (Спаситель) находился; и проломавши кровлю, спустили его (розслабленного) съ постелью на середину передъ Іисусомъ. И, увидѣвши Іисус вѣру ихъ, сказалъ разслабленному: «Человѣкъ, прощаются тебѣ грѣхи твои».

Книжники и фарисеи начали розсуждати и помышляти въ сердцах своихъ, что Онъ такъ богохульствуе? Кто може отпускати грѣхи, кромѣ Единого Бога?. И, урозумѣвши Іисусъ помышленія ихъ, что они такъ помышляютъ въ себѣ, сказалъ имъ въ отвѣтъ: «Для чего вы помышляете злое въ сердцахъ вашихъ? И бо что легче: сказати-ли розслабленному: прощаются тебѣ грѣхи твои, или сказати ему: встань, возьми одръ твой и ходи?» Но чтобы вы знали (продолжалъ Господь), что Сынъ человѣческій мае власть на землѣ прощати грѣхи, сказалъ Онъ розслабленному: «тебѣ говорю: встань, возьми одръ твой, и поди въ домъ твой». И онъ всталъ доразъ передъ ними, взялъ постелю, на которой лежалъ, и вышелъ при всѣхъ въ домъ свой, славя Бога.

Народъ же, видѣвши сіе, дивовался и прославилъ Бога.

ПРИЗВАНІЕ КЪ АПОСТОЛЬСТВУ МАТѲЕЯ.

(Матѳ. 9, 9—17. Марка 2, 13—22.). Луки 5, 27—39).

Послѣ исцѣленія розслабленного, вы

immediately many were gathered together, insomuch that there was no room even by the door of the house. There He was teaching, and preached the word unto them. There were Pharisees and doctors of the law sitting by, which were come from every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them. And, behold, some men came to Him and brought in a man in bed, which was taken with palsy, carried by four they could not reach Him, because of the multitude, they went upon the house top, and let him down through the roof with his bed into the midst before Jesus. And when Jesus saw their faith, He said to the man sick with palsy: Man, thy sins are forgiven thee. The scribes and Pharisees began to reason and think in their hearts: why doth this man thus speak blasphemies? Who can forgive the sins, but God alone? And when Jesus perceived their thoughts, He answering said unto them: Wherefore think ye evil in your hearts? Whether is easier, to say: Thy sins be forgiven thee; or to say: Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of palsy): I say unto thee. arise, and take up thy bed and go into thine house. And he (the sick man), arose up before them and departed to his own house, glorifying God. When the multitude saw this, they marvelled, and gloryfied God.

THE CALL TO APOSTLESHIP OF MATTHEOS.

(Mat. 9, 9-17; Mark. 2, 13-22; Luke 5, 27-39).

After the healing of the sick man,

шелъ Іисусъ Христосъ изъ Капернаума и пошелъ ко морю; и цѣлый народъ шелъ ко Нему, и Онъ училъ ихъ, и проходячи оттуда, Іисусъ увидѣлъ сидящаго у сбора податковъ мытаря, именемъ Левія Алфеева, или Матфея, и сказалъ ему: «ИДИ ЗА МНОЮ» И лишивши все, онъ пошелъ за Нимъ.

ВОСКРЕШЕНІЕ ДОЧЕРИ ІАИРА.

(Мато. 9, 18—26. Марка 5, 12—43. Лук. 8, 41—56.)

И пришелъ ко Іисусу Христу человѣкъ, именемъ Іаиръ, одинъ изъ архисинагоговъ (начальниковъ синагоги); и увидѣвши Его, упалъ ко ногамъ Его, просилъ Его войти ко нему въ домъ; про тое, что у него была одна дочь, лѣтъ 12, и тая была при смерти, кажучи: «быти може уже теперь умерла; но приди, возложи на ню руку Твою и она исцѣлится и буде жива». И вставши Іисусъ пошелъ съ нимъ (Іаиромъ) и ученики Его; а за Нимъ (Спасителемъ) пошло множество народа; и коли Онъ шелъ, народъ тѣснилъ Его. И вотъ од на женщина, страдавшая кровотеченіемъ двѣнадцать лѣтъ, которая, истощивши на врачей цѣлый маетокъ, ни однимъ не могла быти вылѣчена, почувши о Іисусѣ, въ народѣ подошла ко Нему сзади, и прикоснулась до края одежды Его: ибо она говорила сама въ себѣ, что и если только прикоснусь до одежды Его, — исцѣлюся. И отразу остановилось теченіе крови ея, и она почувствовала въ тѣлѣ, что выздоровѣла отъ болѣзни своей. Іисус, чувствовавши Самъ въ Себѣ, что изъ Него вышла сила, свернулся ко народу, кажучи: «Кто прикоснулся до Моей одежды?» Коли же всѣ отрицались, то отвѣчали Ему ученики Его: «Учителю! Ты видишь, якъ народъ тѣснитъ Тебе, и Ты спрашиваешь: кто прикоснулся ко Мнѣ?» Но Іисусъ сказалъ: «Прикоснулся ко Мнѣ нѣкто; ибо я чувствовалъ силу, изшедшую изъ Мене».. Женщина, видѣвши, что она не утаилась, подошла съ трепетомъ и упала передъ Нимъ и сказала Ему передъ всѣмъ народомъ, по якой причинѣ прикоснулась ко Нему, и якъ доразъ исцѣлилась. Онъ же (Іисусъ Христосъ) сказалъ ей: «Дерзай, дщерь! вѣра твоя спасла тебе: иди съ миромъ».

Еще якъ Онъ говорилъ сіе, приходитъ нѣкто изъ дому начальника синагоги и говоритъ ему: «дочь твоя умерла, не утруждай Учителя!» Но Іисусъ,

Jesus went out from Capernaum and went forth by the sea; and all the multitude resorted to Him, and He taught them. And, passing from there, Jesus saw Levi, the son of Alpheus or Matheous, sitting at the receipt of customs, and said unto him: Follow me. And he arose and followed Him.

THE RAISING OF THE DAUGHTER OF JAIRS.

(Matth. 9, 18-26; Mark. 5, 12-43; Luke 8, 41—56).

And there came to Jesus Christ a man, called Jairus, one of the rulers of the Synagogue; and when he saw Him, he fell at His feet, beseeching Him to come to his house, because his only daughter, about twelve years of age, is dying; maybe she is dead now; but come and lay Thy hands upon her, that she may be healed, and she shall live. And Jesus went with him, and His disciples, and many people followed Him, and thronged Him. And behold, a woman, having an issue of blood twelve years, which had spent all her property upon physicians, could be healed by any. When she had heared of Jesus, she came behind Him, and touched the border of His garment; for she said· If I touch only His clothes I shall be whole. And suddenly her issue of blood stopped, and she felt in her body that she was healed of that plague.. And Jesus, immediately, knowing in Himself that virtue had gone out of Him, turned to the people and said: Who touched my clothes? When all denied, the disciples said unto Him: Thou seest the multitude thronging Thee, and sayest Thou, Who touched me? But Jesus said: somebody hath touched Me; for I perceived that virtue is gone out of Me. When the woman realized that she was detected, she came trembling, and falling down before Him, declared unto Him before all the people why she had touched Him, and she was healed immediately. And He saith unto her: Daughter, thy faith hath made thee whole; go in peace".

While He yet spake, there came from the ruler of the synaguge's house somebody which said: Thy daughter is dead; why troublest thou the Master. And Jesus, hearing it, said:

почувши сказанное, говоритъ начальни ку синагоги: «Не бойся, только вѣруй и будетъ живая!»

Пришедши въ домъ, не позволилъ ни кому, кромѣ Петра, Іакова, Іоанна Іаковлева, и отца дѣвицы и матери, войти. И взявши за руку дѣвицу, возгласилъ, кажучи ей: «Талифа куми! что означае: дѣвица! тебѣ говорю, встань!» И дѣвица воскресла. И вернулся духъ еи, и она доразъ встала и пошла; ибо она была двѣнадцати лѣтъ. И сказалъ дати ей ѣсти. И здивовались родиче и всѣ бывшіи.

И рознесся слухъ о семъ по всей землѣ той.

ИСЦѢЛЕНІЕ ДВОХЪ СЛѢПЫХЪ И НѢМОГО.

(Матѳ. 9, 27—34).

Коли Іисусъ шелъ оттуда (изъ дома Іаира), двое слѣпыхъ, идучи за Нимъ, кричали и говорили: «умилосердись надъ нами, Іисусе, сыне Давидовъ!»... Коли же Онъ пришелъ въ домъ (въ Капернаумѣ); то приступили ко НЕМУ слѣпыи; и говоритъ имъ Іисусъ: «Вѣрите ли, что Я могу тое сдѣлати?» Они говорятъ Ему: «Вѣриме, Господи!».

Въ той часъ Онъ, прикоснувшись до очей ихъ, сказалъ: «по вѣрѣ вашей да буде вамъ». И отворились очи ихъ.

И они, вышедши, розгласили о Немъ по всей землѣ той..

ИСЦѢЛЕНІЕ 38-ЛѢТНЯГО РОЗСЛАБЛЕННОГО.

(Іоанна 5, 1—47).

Послѣ сего былъ праздникъ іудейскій (другая пасха подчасъ общественного служенія Христова), и пришелъ Іисусъ Христосъ во Іерусалимъ.

Есть же въ Іерусалимѣ у овечьихъ ворotъ купальня, называемая по еврейски Вифезда (домъ милосердія), при которой было пять крытыхъ ходовъ. Въ нихъ лежало великое множество больныхъ, слѣпыхъ, хромыхъ, изсохшихъ, о жидавшихъ движенія воды; ибо ангелъ Господень по временамъ сходилъ въ купальню, и возмущалъ воду; и кто первый входилъ въ ню, по возмущеніи воды, той выздоравливалъ, якою бы ни былъ болѣзнью одержимый.

Тутъ былъ человѣкъ, находившійся въ болѣзни 38 лѣтъ. Іисусъ, увидѣвши его лежащого, и узнавши, что онъ лежитъ уже долгій часъ, говоритъ ему: «хочешь ли быти здоровый?» Хворый

Fear not; believe only, and she shall be made whole. And when He came into the house, he suffered no man to go in, save Peter, and James, and John, and the father, and the mother of the girl. And He took the maid by the hand, and called, saying unto her: 'Talitha Cumee!' which is interpreted: Maid, I say unto you arise! And the maid arose; and her spirit came again, and she arose, and walked, for she was of the age of twelve years. And He commanded to give her to eat. And her parents were astonished, and all who have seen this. And the fame hereof went abroad into all that land.

HEALING OF THE TWO BLIND MEN.

(Mat. 9, 27—34).

When Jesus departed from the house of Jairus, two blind men, were crying, and saying: Thou Son of David, have mercy on us. And when He was come into the house (in Capernaum), the blind men came to him; and Jesus saith unto them: — Believe ye that I am able to do this? They said unto Him: Yea, Lord. Then He touched their eyes, saying: According to your faith be it unto you. And their eyes were opened. and, departing, they spread abroad His fame in all that country

HEALING OF THE 38 YEARS INFIRMED MAN.

(John 5, 1—47).

After this there was a feast of the Jews (Second passover during the public service of Christ), and Jesus went up to Jerusalem. There is at Jerusalem by the sheep gate a pool, which is called in the Hebrew tongue Bethesda, having five porshes. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. A man was there which had an infirmity thirty and eight years. Jesus saw him lie, and knew that he had been now long tim in that case. He saith unto him:— Wilt thou be made whole? The sick

отвѣчалъ Ему: «Хочу, Господи, но человѣка не маю, который бы опустилъ мене въ купальню, коли возмутится вода; коли же я прихожу, другій уже сходитъ перше мене». Іисусъ говоритъ ему: «встань, возьми постелю твою, и ходи». И онъ доразъ выздоровѣлъ, и взялъ постелю свою, и пошелъ.

А тое было въ день субботный. Про тое іудеи говорили исцѣленному: «нынѣ суббота, не треба тебѣ брати постели».

Онъ отвѣчалъ имъ: «кто мене исцѣлилъ, той менѣ сказалъ: возьми постелю твою, и ходи».

Потомъ Іисусъ встрѣтился съ нимъ (исцѣленнымъ) въ храмѣ, и сказалъ ему: «вотъ ты выздоровѣлъ: не грѣши же, чтобы не сталося съ тобою чего горшого».

Человѣкъ сей (исцѣленный) пошелъ и объявилъ іудеямъ, что исцѣлившій его есть Іисусъ. И за тое іудеи начали гнати Іисуса и глядали убити Его, что Онъ дѣлалъ такіи дѣла въ субботу.

Господь зналъ ихъ помышленія и сказалъ, человѣку, мавшему сухую руку: «встань и выступи на середину»; и онъ всталъ и выступилъ. Въ той часъ сказалъ имъ (книжникамъ) Іисусъ: «спрошу Я васъ, что треба дѣлати въ субботы, доброе или злое? Сохранити жизнь, или загубити?» Они молчали. ІИСУСЪ ХРИСТОСЪ СКАЗАЛЪ ИМЪ: «КТО ИЗЪ ВАСЪ, МАЮЧИ ОДНУ ОВЦУ, ЕСЛИ ОНА ВЪ ДЕНЬ СУББОТНЫЙ УПАДЕ ВЪ ЯМУ, НЕ ВОЗЬМЕ И НЕ ВЫТЯГНЕ Ю? СКОЛЬКО ЖЕ ЧЕЛОВѢКЪ ЛУЧШЕ ОВЦЫ?» И такъ можно въ субботы дѣлати добро.

ЗАЩИТА УЧЕНИКОВЪ.

(Мат. 12, 1—8, Марка 2. 23—28, Луки 6, 1—5).

Въ тое время (послѣ другой пасхи), Іисусу случилось проходити въ день субботный черезъ засѣянныи поля; ученики Его взалкали и начали срывати колосья и ѣли, ростираючи руками. Фарисеи, увидѣвши сіе, сказали ЕМУ: «Смотри, ученики Твои дѣлаютъ то, чего не треба дѣлати въ субботу». И сказалъ имъ Іисусъ: «Развѣ и сего не читали вы, что сдѣлалъ Давидъ, коли малъ нужду и взалкалъ самъ и съ нимъ бывшіи? Якъ онъ вошелъ въ домъ Божій, при первосвященникѣ Авіафарѣ, и хлѣбы предложенія взялъ и ѣлъ, которыхъ

man answered him: Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him:— Rise, take up thy bed, and walk. Immediately the man was made whole, and took up his bed, and walked; and on the same day was the sabbath. The Jews therefore said unto him that was cured: It is the sabbath day; it is not lawful for thee to carry thy bed. He answered them: He that made me whole, the same said unto me: Take up thy bed and walk. Afterward Jesus found him in the temple, and said unto him: Behold, thou art made whole; sin no more, lest a worst thing come unto thee. Then this man (the healed) departed, and told the Jews that it was Jesus, who made him whole. And therefore did the Jews persecute Jesus, and sought to slay Him because He did done these things on the Sabbath day. The Lord knew their thoughts, and said to the man with withered hand: 'Rise up, and stand forth in the midst'. And he arose and stood forth. Then said Jesus unto him: I will ask you one thing: is it lawful on the Sabbath days to do good, or to do evil? To save life, or to destroy it? But they held their peace.

Jesus said unto them: **'what man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?** How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days?

THE DEFENSE OF HIS DISCIPLES.

(Mat. 12, 1-8; Mark. 2, 23—28; Luke 6, 1—5).

At that time (after the second Passover) it came to pass, that Jesus went on the Sabbath day through the sown fields; and His disciples were hungry, and began to pluck the ears of corn, and did eat, rubbing them in their hands. But when the Pharisees saw this, said unto Him: Behold, Thy disciples are doing that which is not lawful to do upon the Sabbath day. And Jesus said unto them: Have ye not read so much as this: what David did, when he had need and himself was hungry,, and

Іисусъ Христосъ и Его ученики проходятъ черезъ засѣянныя поля
Jesus Christ and His Disciples passing through the sown fields.

не надлежало ни ему ѣсти, ни тѣмъ, что съ нимъ были, а только священникамъ однимъ». «А если бы вы знали, что означае изреченіе: милости хочу, а не жертвы (Ос. 6, 6): то не стали бы осуждати невинныхъ». И сказалъ имъ Іисусъ Христосъ: «СУББОТА СДѢЛАНА ДЛЯ ЧЕЛОВѢКА, А НЕ ЧЕЛОВѢКЪ ДЛЯ СУББОТЫ. И про тое Сынъ человѣческій есть господинъ субботѣ».

those, who were with him; how he went into the house of God, in the days of Abiathar, the high priest, and did take and eat the shewbread, which was not lawful for him to eat, neither for them which were with him but only for the priest. But it ye had known what this meaneth: I will have mercy, and not sacrifice, ye would not have condemned the guiltless. And Jesus said unto them: 'The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of man (Christ) is Lord also of the Sabbath'.

ИЗБРАНІЕ ДВѢНАДЦАТИ АПОСТОЛОВЪ.

(Матѳ. 4, 23—25. Марк. 3, 13—19. Лук. 6, 12—19).

Іисусъ ходилъ по всей Галилеѣ, уча ще въ синагогахъ ихъ, проповѣдуючи Евангеліе царствія, и исцѣляючи всякую болѣзнь, и всякую немощь въ людяхъ.

И рознесся о Немъ слухъ по всей Сиріи; и приводили ко Нему всѣхъ больныхъ, одержимыхъ розличными болѣзнями и припадками, и бѣсноватыхъ, и лунатиковъ, и розслабленныхъ; и Онъ исцѣлялъ ихъ. И слѣдовало за Нимъ множество народа изъ Галилеи и изъ Десятиградія, и изъ Іерусалима, и Іудеи, и изъ-за Іордана.

Коли же насталъ день, Іисусъ Христосъ призвалъ кого самъ хотѣлъ, и пошли ко Нему; И ИЗБРАЛЪ ИЗЪ НИХЪ ДВѢНАДЦАТЬ, КОТОРЫХЪ И НАИМЕНОВАЛЪ АПОСТОЛАМИ, чтобы они были съ Нимъ, и чтобы посылати ихъ для проповѣданія, и чтобы они мали власть исцѣляти болѣзни и изгоняти бѣсовъ.

Онъ избралъ 1-вого СИМОНА, котогорого назвалъ ПЕТРОМЪ, и АНДРЕЯ, БРАТА его, и ІАКОВА Заведеева и ІО АННА, брата Іаковлева, и нарекъ имъ имена ВОАНЕРГЕСЪ, то есть сыны громовы; ФИЛИППА и ВАРѲОЛОМЕЯ (или Нафанаила,) ,МАТѲЕЯ И ѲОМУ, и Іакова Алфеева, и СИМОНА Кананита, прозванный Ѳаддеемъ), и ІУДУ Искалева, инакше Ѳаддея (онъ же и Леввей, прозванны4 Ѳаддеемъ), и ІУДУ Искаріота, который потомъ и продалъ Его.

И сойшовши съ ними (съ новоизб-

CHOOSING THE TWELVE APOSTLES.

(Mat. 4, 23-25; Mark. 3, 13-19; Luke 6, 12-19).

Jesus went about Galilee, teaching in their Synagogues, and preaching to the people the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And His f a m e went throughout all Syria, and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had palsy; and He healed them all. And there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem and from Judea, and from beyond Jordan.

When it was day, Jesus called whom He would; and they came unto Him, that they should be with Him, and that He might send them forth to preach and to have power to heal sicknesses, and cast out devils.

He choosed first Simon (whom He also named Peter), and Andrew, his brother, and James the son of Zebedee, and John, the brother of James, and He surnamed them Woanerges, which is, the sons of thunder, and Phillip, and Bartholomew, and Matthew, and Thomas, James, the son of Alpheus and Simon, the Cananite, called Zelotes; and Judas, the brother of James, otherwise Thaddeus, and Judas Iscariot, who betrayed Him afterwards.

And He came down with them

ІИСУСЪ ХРИСТОСЪ СЪ 12-Ю УЧЕНИКАМИ.
JESUS CHRIST WITH 12 DISCIPLES.

ранными АПОСТОЛАМИ),. с т а л ъ Онъ (Іисусъ Христосъ) на мѣстѣ ровномъ и множество учениковъ Его, и много народа изъ всей Іудеи и Іерусалима и приморскихъ мѣстъ Тирскихъ и Сидонскихъ, которыи пришли слухати Его и исцѣлятися отъ всѣхъ болѣзней, и страждущіи отъ духовъ нечистыхъ, и исцѣлялись. И цѣлый народъ глядалъ прикоснутися ко Нему; ибо сила изъ Него выходила, и исцѣляла всѣхъ.

(the newly choosen Apostles), and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jeru salem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were veed with unclean spirits; and they were healed; and the whole multitude sought to touch Him; for there went virtue out of Him, and healed them all.

НАГОРНАЯ ПРОПОВѢДЬ.

(Матѳ. 5, 1-48, 6, 2-34, 7, 1-29. (12, 34 35). Марка 9, 50, 11, 25, 26, Луки 6, 29-49, 11, 1—4, 9-13, 33-38, 12, 22-34, 57-59, 14, 34, 35, 16, 13, 17, 18).

Увидѣвши же (послѣ избранія Апостоловъ и исцѣленія больныхъ), народъ, Іисусъ Христосъ взошелъ на гору, и кои сѣлъ, приступили ко Нему ученики Его. И Онъ, отворивши уста Свои, училъ ихъ, и говорилъ:

(1) БЛАЖЕННЫ НИЩІИ ДУХОМЪ; ибо ихъ есть царствіе небесное.

(2) БЛАЖЕННЫ ПЛАЧУЩІИ НЫНѢ; ибо они утѣшатся.

(3) БЛАЖЕННЫ КРОТКІИ; ибо они наслѣдуютъ землю.

(4) БЛАЖЕННЫ АЛЧУЩІИ и ЖАЖДУЩІИ ПРАВДЫ; ибо они насытятся.

(5) БЛАЖЕННЫ МИЛОСТИВЫИ; ибо они будутъ помилованы.

(6) БЛАЖЕННЫ ЧИСТЫИ СЕРДЦЕМЪ; ибо они Бога узрятъ.

(7) БЛАЖЕННЫ МИРОТВОРЦЫ; ибо они нарекутся сынами Божіими.

(8) БЛАЖЕННЫ ГОНИМЫИ ЗА ПРАВДУ: ибо ихъ есть царствіе небесное.

(9) БЛАЖЕННЫ ВЫ, коли вознена видятъ васъ человѣки, и коли отлучатъ васъ отъ общества, и будутъ поносити васъ, гнати и всячески злословити васъ неправедно, и розславляти имя ваше, яко безчестное за Мене, возрадуйтесь въ той день и возвеселитесь, ибо награда вамъ велика на небесахъ.

О ВЫСОКОМЪ ЗВАНІИ АПОСТОЛОВЪ.

«Вы соль земли. Соль добрая вещь, но если соль стратитъ силу, то чѣмъ сдѣлати ю соленою? Она уже до ничего не буде годна.

«ВЫ СВѢТЪ МІРА. Не може городъ укрытися, стоячи на верху горы; и не

THE SERMON ON THE MOUNTAIN.

(Mat. 5, 1-48; Mark. 9, 50, 11, 25, 26; Luke 6, 20-49, 11, 1-4, 9-13, 33—38, 12, 22—34, 57—59, 14, 34, 35).

And seeing the multitude (after the choosing of Apostles) He went up into a mountain, and when he was set, his disciples came unto Him. And Jesus Christ opened His mought, and taught them, saying:

(1) BLESSED ARE THE POOR IN SPIRIT: FOR THEIRS IS THE KINGDOM OF HEAVEN.

(2) BLESSED ARE THEY that MOURN NOW: FOR THEY shall BE COMFORTED.

(3) BLESSED ARE the MEEK: FOR THEY SHALL INHERIT THE EARTH.

(4) BLESSED ARE THEY which DO HUNGER and THIRST after RIGHTEOUSNESS; FOR THEY SHALL BE FILLED.

(5) BLESSED ARE THE MERCIFUL: FOR THEY SHALL OBTAIN MERCY.

(6) BLESSED ARE THE PURE IN HEART; FOR THEY SHALL SEE GOD.

(7) BLESSED ARE THE PEACE MAKERS: FOR THEY SHALL be CALLED THE CHILDREN OF GOD.

(8 BLESSED ARE THEY which ARE PERSECUTED for RIGHTEOUSNESS' SAKE: FO R THEIRS IS THE KINGDOM of HEAVEN.

(9) BLESSED ARE YE, WHEN MEN SHALL HATE YE, AND WHEN THEY SHALL SEPARATE YE FROM THEIR COMPANY, AND SHALL REPROACH YE, and PERSECUTE YE, AND SHALL SAY ALL MANNER OF EVIL AGAINST YE FALSELY AND CAST OUT YOUR NAME as EVIL FOR MY SAKE: REJOICE YE in THAT DAY, FOR, BEHOLD, your reward is great in heaven.

ABOUT the HIGH PROFESSION OF APOSTLES.

You are the salt of the earth; salt is a good thing; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing. Ye are the light of the world. A city that is set on a hill cannot be

НАГОРНАЯ ПРОПОВѢДЬ ХРИСТОВА.
CHRIST'S SERMON ON THE MOUNTAIN.

запалюютъ свѣтильника, и не ставятъ его подъ сосудомъ, но на подсвѣчникѣ, чтобы входящіи видѣли свѣтъ, и свѣтитъ всѣмъ находящимся въ домѣ. — ТАКЪ НАЙ СВѢТИТЪ СВѢТЪ ВАШЪ ПЕРЕДЪ ЧЕЛОВѢКАМИ, ЧТОБЫ ОНИ ВИДѢЛИ ВАШИ ДОБРЫИ ДѢЛА. И ПРОСЛАВЛЯЛИ ОТЦА ВАШЕГО НЕБЕСНОГО. Ибо сказываю вамъ, ежели праведность ваша не превзойде праведности книжниковъ и фарисеевъ: то не войдете въ царство небесное».

hid; neither do men light a candle and put it under a bushel, but on a candlestick, that they which come in may see the light, and it giveth light unto all that are in the house. LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS AND GLORIFY YOUR FATHER, which IS IN HEAVEN.

your rightousness shall exceed the righteousness of the scribes and Pha

Вы чули, что сказано древнимъ: НЕ УБІЙ; кто же убіе, подлежитъ суду (Исх. 20, 13). А Я говорю вамъ: ВСЯКІЙ ГНѢВАЮЩІЙСЯ НА БРАТА СВОЕГО ДАРЕМНО, подлежитъ суду; а кто скаже брату своему: рака (порожній человѣкъ!); подлежитъ верховному судилищу; кто же скаже: безсовѣстный! подлежитъ геенні огненной».

«И ТАКЪ, ЕСЛИ ПРИНЕСЕШЬ твой ДАРЪ КО ОЛТАРЮ, И ТУТЪ ВСПОМНИШЬ, ЧТО БРАТЪ ТВОЙ МАЕ ЧТО НИБУДЬ НА ТЕБЕ; лиши тамъ даръ твой передъ олтаремъ, и пойди перше примирись съ братомъ твоимъ; и тогда прійди и принеси даръ твой».

Вы слышали, что сказано: «Возлюби ближняго твоего, и возненавидь ворога твоего (Лев. 19, 17, 18). Я говорю вамъ, слухающимъ: «ЛЮБИТЕ ВОРОГОВЪ ВАШИХЪ; БЛАГОСЛОВЛЯЙТЕ КЛЯНУЩИХЪ ВАСЪ, ТВОРИТЕ ДОБРО НЕНАВИДЯЩИМЪ ВАСЪ, И МОЛИТЕСЬ ЗА ОБИЖАЮЩИХЪ васъ И ГОНЯЮЩИХЪ ВАСЪ. Да будете сынами Отца вашего небесного; про тое что Онъ приказуе восходити солнцу своему надъ злыми и добрыми, и посылае дождь на праведныхъ и неправедныхъ.

Если вы любите любящихъ васъ, якой вамъ ожидати надгороды? Ибо и грѣшники любящихъ ихъ любятъ. И если оказываете пріязнь только пріятелямъ вашимъ: что особенного робите? и язычники не тоже ли дѣлаютъ? И если дѣлаете добро тѣмъ, которыи вамъ добро дѣлаютъ, якая вамъ за тое благодарность: ибо и грѣшники тоже дѣлаютъ.

ИТАКЪ, БУДЬТЕ МИЛОСЕРДЫ, ЯКЪ И ОТЕЦЪ ВАШЪ МИЛОСЕРДЪ ЕСТЬ;

БУДЬТЕ ВЫ СОВЕРШЕННЫ, ЯКЪ СОВЕРШЕНЪ ОТЕЦЪ ВАШЪ НЕБЕСНЫЙ».

О МОЛИТВѢ.

И коли молишься; не буди якъ лицемѣры, которыи любятъ въ синагогахъ и на улицахъ ставати на молитву, чтобы ихъ видѣли люди. Ты же, коли молишься, войди въ комнату свою, и затворивши за собою двери, помолись Отцу твоему, который втайнѣ; и Отецъ твой видящій тайное, воздастъ тебѣ явно. Молитесь же вы такъ: — «ОТЧЕ НАШЪ, СУЩІЙ НА НЕБЕСАХЪ! ДА

risees, ye shall in no case enter into the kingdom of heaven. Ye have heard that is was said by them of old times: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement; But I say unto you: THAT WHOSOEVER IS ANGRY WITH HIS BROTHER WITHOUT A CAUSE, SHALL BE IN DANGER OF THE JUDGMENT; AND WHOSOEVER shall SAY TO HIS BROTHER, RACA, SHALL BE IN DANGER of THE COUNCIL; BUT WHOSOEVER SHALL SAY, THOU FOOL, shall BE IN DANGER OF HELL FIRE. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath something on thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift

Ye have heard that it hath been said: Thou shalt love thy neigbor, and hate thine enemy. But I say unto you, which hear: Love your ENEMIES, BLESS THEM THAT curse YOU, DO GOOD TO THEM which despitefully use you, and PERSECUTE YOU; that you may be the children of your Father which is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them, which do good to you, what thank have ye? for sinners also love those that love them; for if ye love them which love you, what revard have ye? for sinners also love those that love them. And if ye salute your brethren only what do ye more than others? do not even the publicans do so? And if ye do good to them which do good to you, what thank have ye? for sinners also love those that love them. BE YE THEREFORE MERCIFUL, AS YOUR FATHER also IS MERCIFUL. BE YE THEREFORE PERFECT, EVEN AS your FATHER WHICH IS IN HEAVEN.

CONCERNING THE PRAYER

And yhen thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagues and in the corners of the streets, that they may be seen of men. But thou, when prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

СВЯТИТСЯ ИМЯ ТВОЕ; ДА ПРІИДЕТЪ ЦАРСТВІЕ ТВОЕ; ДА БУДЕТЪ ВОЛЯ ТВОЯ, И НА ЗЕМЛѢ, ЯКЪ НА НЕБѢ; ХЛѢБЪ НАШЪ НАСУЩНЫЙ ДАЙ НАМЪ НА СЕЙ ДЕНЬ, И ОСТАВИ НАМЪ ДОЛГИ НАШИ, ЯКЪ И МЫ ПРОЩАЕМЕ ДОЛЖНИКАМЪ НАШИМЪ, И НЕ ПРЕДАЙ НАСЪ ИСКУШЕНІЮ; НО ИЗБАВИ НАСЪ ОТЪ ЛУКАВОГО; ИБО ТВОЕ ЕСТЬ ЦАРСТВО И СИЛА, И СЛАВА ВО ВѢКИ. Аминь.

И коли стоите на молитвѣ, отпущай те, если что маете на кого, чтобы и Отецъ вашъ небесный отпустилъ вамъ ваши согрѣшенія. Если же вы не будете прощати человѣкамъ согрѣшеній ихъ, то и Отецъ вашъ небесный не отпуститъ вамъ согрѣшеній вашихъ».

After this manner therefore pray ye: OUR FATHER WHICH ART IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE TO our DEBTORS. AND LEAD NOS NOT into TEMPTATION, BUT DELIVER US FROM EVIL.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY FOR EVER. Amen.

And when ye stand praying, forgive if ye have something on any; that your Father also which is in the heaven may forgive you your trespasses. But if ye forgive not men their trespasses, neither will your Father, which is in heaven, forgive your trespasses.

О ПОСТѢ.

«Коли же поститесь, не будьте унылы, якъ лицемѣры, ибо они принимаютъ на себе мрачныи лица, чтобы пока затися людямъ постящимися. Ты же, постяся, помажь голову твою, и умый лице твое, чтобы не явитися передъ людьми постящимся, но передъ Отцемъ твоимъ, который втайнѣ, и Отецъ твой, видящій тайное, воздастъ тебѣ явное.

CONCERNING FASTING.

Moreover, when ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men fasting. But thou, when fasting, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

О НЕОСУЖДЕНІИ БЛИЖНЯГО.

Не судите, и не будете судимы; не осуждайте, и не будете осуждены; прощайте, и прощены будете. Давайте, и дастся вамъ. Якимъ судомъ судите, такимъ судимы будете; и якою мѣрою мѣрите, такою отмѣрится и вамъ.

CONDEMN NOT THY NEIGHBOUR.

Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you. For with what judgement ye judge, ye shall be judged; and with what measure ye measure, it shall be measured to you again".

ВЪ СПРАВѢ ОБРАЩЕНІЯ СЪ БЛИЖНИМИ.

И такъ во всемъ, якъ хочете, чтобы поступали съ вами люди, такъ и вы поступайтел съ ними. Ибо въ томъ состоятъ законъ и пророки.

CONCERNING TREATMENT OF THY NEIGHBOUR.

Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

О НЕОБХОДИМОСТИ ИСПОЛНЯТИ ВОЛЮ БОЖІЮ.

Что вы кличете Мене: Господи! Господи! и не исполняете того, что Я говорю? НЕ ВСЯКІЙ ГОВОРЯЩІЙ МНѢ — ГОСПОДИ! ГОСПОДИ! ВОЙДЕТЪ ВЪ ЦАРСТВО НЕБЕСНОЕ; НО ИСПОЛНЯЮЩІЙ ВОЛЮ ОТЦА МОЕГО, КОТОРЫЙ НА НЕБЕСАХЪ.

Коли Іисусъ окончилъ сіи слова, народъ дивился Его ученію; ибо Онъ училъ ихъ, яко власть мающій, а не якъ книжники и фарисеи.

CONCERNING NECESSITY TO FULFILL GOD'S WILL.

And why call ye Me: LORD! LORD! and do not the things which I say? NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO the KINGDOM OF HEAVEN; BUT he that DOETH THE WILL OF MY FATHER WHICH IS IN the HEAVEN.

And it came to pass when Jesus had ended these sayings, the people were astonished at His doctrine, for He taught them as one having authority, and not as the scribes and pharisees.

ИСЦѢЛЕНІЕ ПРОКАЖЕННОГО.

(Матѳ. 8, 1—14. Марк. 1, 40—45. Луки 5, 12—16).

Коли же Онъ (Іисусъ Христосъ) находился въ одномъ городѣ, приходитъ ко Нему прокаженный и, упавши на колѣна, умолялъ Его: «Господи, если хочешь, можешь мене очистити!» Іисусъ же, умилосердившись, и простерши руку, прикоснулся ко нему, и сошла съ него проказа.

HEALING OF THE LEPER.

(Mat. 8, 1-14; Mark 1, 40-45; Luke 5, 12-16).

When He (Jesus Christ) was in a certain city there came to Him a leper, and kneeling down, besought Him: Lord! if Thou wilt, Thou cans make me clean. And Jesus, moved with compassion, put forth His hand and touched him. And immediately the leprosy left him.

ИСЦѢЛЕНІЕ РАБА СОТНИКОВА.

(Матѳ. 8, 5-13. Лука 7, 1—10).

Коли же вошелъ Онъ (Іисусъ) въ Капернаумъ, то сотникъ, почувши о Іисусѣ, просилъ Его, чтобы пришелъ исцѣлити его розслабленного слугу. И коли Господь не далеко уже былъ отъ дома, сотникъ прислалъ ко Нему друзей, кажучи: «Господи! не трудись, ибо я недостойный, чтобы Ты вошелъ подъ кровъ мой, но только скажи слово . и выздоровѣетъ слуга мой; ибо я — человѣкъ подъ властію состоящій, маючи подчиненныхъ менѣ воиновъ, и говорю одному: поди, и иде; другому: приди, и приходитъ; и слугѣ моему: сдѣлай то, и дѣлае.

Почувши сіе, Іисусъ здивовался ему, и, обернувшись, сказалъ, идущему за Собою народу: «правдиво говорю вамъ: НИ ВО ИЗРАИЛѢ Я НЕ НАНАШЕЛЪ ТАКОЙ ВѢРЫ! И скажу вамъ (продолжалъ Господь), что многіи придутъ отъ востока и запада, и возлягутъ съ Авраамомъ, Исаакомъ и Іаковомъ въ царствіи небесномъ; а сыны царствія извержены будутъ во тьму внѣшнюю; тамъ буде плачъ и скрежета

HEALING OF THE CENTURION'S SERVANT.

(Mat. 8, 5-13; Luke 7, 1—10).

When He (Jesus Christ) entered Capernaum, a centurion, hearing about Jesus, beseeched Him that He would come and heal his servant sick of palsy. And when the Lord was not far from the house, the centurion sent friends to Him, saying unto Him: Lord, trouble not Thyself, for I am not worthy that Thou should enter under my roof, but only say a word, and my servant shall be well. For I also am a man set under authority, having under me soldiers, and I say unto one: Go, and he goeth; and to another; Come, and he cometh; and to my servant: Do this, and he deoth it. When Jesus heard these things, He marvelled at him and turning about, said unto the people that followed Him: **Verily I say unto you: I have not found so great faith even in Israel.**

And I say unto you (continued the Lord), that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Ja-

ніе зубовъ.

И сказалъ Іисусъ сотнику (въ лицѣ его друзей): «иди, и якъ ты вѣровалъ, такъ най буде тебѣ.

И слуга сотника выздоровѣлъ въ той же часъ.

cob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth, and Jesus said unto the centu rion: 'Go thy way; and as thou hast believed, so be it done upon thee. And his servant was healed in the selfsame hour.

ВОСКРЕШЕНІЕ СЫНА ВДОВЫ НАИНСКОЙ.

(Лук. 7, 11—17).

Послѣ сего (т. е. послѣ исцѣленія слуги Капернаумского сотника), пошелъ (Іисусъ Христосъ) въ городъ, называемый Наинъ; съ Нимъ пошли мно гіи изъ учениковъ Его, и множество на рода.

Коли же Онъ приблизился до городскихъ воротъ, тутъ выносили умершого, который былъ одинъ сынъ у матери, а она была вдова; и много народа ишло съ нею изъ города.

Увидѣвши ю, Господь сжалился надъ нею, и сказалъ ей: не плачь! И подошедши, дотхнулся до одра; несшіи же постель остановились, и Онъ сказалъ: Юноша! тебѣ говорю, встань!

Мертвый, поднявшись, сѣлъ, и началъ говорити; и отдалъ его Іисусъ матери его.

И всѣхъ объялъ страхъ; и славили Бога, кажучи: великій пророкъ возсталъ межи нами, и Богъ посѣтилъ людей своихъ!.

RAISING FROM THE DEATH THE SON OF THE NAIN WIDOW.

(Luke 7, 11-17).

It came to pass the day after the healing of the centurion's servant, that He (Jesus) went into a city called Nain; and many of His disciples went with Him, and many people. When He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother; and she was a widow; and many people of the city was with her. When the Lord saw her, He had compassion on her, and said unto her, Weep not! And He came and touched the bier; and they that bare him stood still. And He said: Young man, I say unto thee, arise! And he that was dead sat up, and began to speak. And Jesus delivered him to his mother. And there came a fear on all; and they glorified God, saying, that a great prophet is risen up among us; and, that God hath visit ed his people.

СВИДѢТЕЛЬСТВО ГОСПОДНЕ ОБЪ ІОАННѢ КРЕСТИТЕЛѢ.

(Мато. 11, 2—30. Лук. 7, 18—35).

И возвѣстили Іоанну Крестителю ученики его о всемъ томъ (т. е. о воскресеніи Наинского юноши, и о прочемъ). Іоаннъ же, услышавши въ темницѣ о дѣлахъ Христовыхъ, послалъ двохъ изъ

LORD'S TESTIMONY CONCERNING JOHN THE BAPTIST.

(Mat.. 11, 2-30; Luke 7, 18-38).

And the disciples of John the Bap tist shewed him of all these things (concerning the raising from the dead of son of the Nain widow). Now when John had heared in the prison

учениковъ своихъ къ Іисусу, кажучи: «Ты ли той, который долженъ придти, или другого ожидати намъ?». И сказалъ имъ Іисусъ въ отвѣтъ: «пойдите и возвѣстите Іоанну, что слышите и видите: слѣпыи прозираютъ, хромыи ходятъ, прокаженныи очищаются, глухіи слышатъ, мертвыи воскресаютъ и нищимъ благовѣствуется. И блаженъ, кто не соблазнится о Мнѣ.

По отшествіи вѣстниковъ Іоанновыхъ, началъ Іисусъ говорити народу: «Истинно говорю вамъ, изъ рожденныхъ женами нѣтъ ни одного пророка больше Іоанна Крестителя. Отъ дней же Іоанна крестителя донынѣ царствіе небесное силою берется, и усильныи гладатели достаютъ его».

ПРИЗВАНІЕ ТРУДЯЩИХСЯ И ОБРЕМЕНЕННЫХЪ.

Пріидите ко Мнѣ (сказалъ Господь), всѣ труждающіися и обремененныи и Я упокою васъ.

..Возьмите иго Мое на себе, и научитесь отъ Мене; ибо Я кротокъ и смиренъ сердцемъ; и найдете покой душамъ вашимъ.

..Ибо Мое иго благо, и бремя Мое легко.

ПРИНЯТІЕ КАЮЩЕЙСЯ ГРѢШНИЦЫ.

(Лук. 7, 36—50).

Нѣкто изъ фарисеевъ просилъ Его (Іисуса Христа) до себе отобѣдати; и Онъ, пришедши въ домъ Фарисеевъ, возлегъ. Тутъ женщина того города, которая была грѣшница, узнавши, что Господь обѣдае въ домѣ Фарисеевомъ, принесла аваластровый сосудъ съ миромъ; и ставши у ногъ Его сзади, и плачучи, начала обливати ноги Его слезами и отирати волосами своими, и цѣловала ноги Его, и мазала миромъ. Видячи тое, фарисей сказалъ самъ въ себѣ: если бы Онъ былъ пророкъ, то узналъ бы, кто и якая женщина прикасается Ему; ибо она грѣшница.. Обернувшись до фарисея Симона, Іисусъ сказалъ ему: Симонъ! Я маю тебѣ дечто сказати. Онъ говоритъ: скажи, Учитель: И, обернувшись до женщины, сказалъ Господь Симону: видишь ли сію женщину? Я пришелъ въ домъ твой, и ты воды Менѣ на ноги не далъ, а она слезами облила Менѣ ноги, и волосами

the works of Christ, he sent two of his disciples to Jesus, saying: Art Thou He that should come? or we shall look for another?

Then Jesus answering said unto them: Go your way, and tell John what you do hear and see: the blind see, the lame walk, the lepers are cleansed, the deaf hear, and dead are raised, and to poor the gospel is preached; and blessed is he, whosoever shall not be offended in Me.

When the mensengers of John had departed, Jesus began to speak unto the people: For I say unto you: Among those that are born of women there is no greater prophet than John the Baptist. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

THE CALLING OF THE LABOURING AND HEAVY LADENED.

Come unto Me all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest into your souls; for my yoke is easy, and my burden is light.

RECEPTION OF THE REPENTING SINNER WOMAN.

(Luke 7, 36-50).

One of the Pharisees desired Him (Jesus) that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman of that city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment and stood at His feet behind Him weeping and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment. Now when the Pharisee saw it, he spake within himself, saying: This man, if He were a prophet would have known who and what manner of woman this is that touched Him; for she is a sinner. And Jesus answering said unto him: Simon! I have something to say unto thee. And he said: Master, say on! And He turned to the woman and said

головы своей отерла. Ты лобзанія Менѣ не далъ; а она не перестае лобызати Мои ноги. Ты головы Менѣ масломъ не помазалъ, а она миромъ помазала Менѣ ноги. А про тое сказываю тебѣ: прощаются грѣхи еи многіи за то, что она возлюбила много; а кому мало проща ется, той мало любитъ.

И возлежавшіи съ Нимъ начали говорити про себе: кто той, что и грѣхи розрѣшае?. Онъ же сказалъ женщинѣ: ВѢРА ТВОЯ СПАСЛА ТЕБЕ, ИДИ СЪ МИРОМЪ.

ИСЦѢЛЕНІЕ БѢСНОВАТОГО СЛѢПО-НѢМОГО.

(Матѳ. 12, 22-30. Марка 3, 20-35. Луки 11, 14-36, 8, 19-21).

И приходятъ (Іисусъ Христосъ съ учениками Его) въ домъ (въ Капернаумѣ): и снова сходится народъ, такъ что имъ невозможно было и хлѣба ѣсти.

Въ той часъ привели ко Нему бѣсноватого слѣпого и нѣмого. И Господь изгналъ бѣса, который былъ нѣмый; коли бѣсъ вышелъ, нѣмый проговорилъ; и исцѣлилъ его, такъ что слѣпый и нѣмый началъ говорити и видѣти.

Денѣкоторыи изъ нихъ (изъ свидѣтелей исцѣленія бѣсноватого), фарисеи и книжники, говорили, что Онъ (Іисусъ) не инакше изгоняе бѣсовъ, якъ только силою Вельзевула, князя бѣсовского. Онъ же, (Іисусъ), знаючи ихъ мысли, и призвавши ихъ, говорилъ имъ притчами. Сказалъ имъ: Якъ може сатана сатану изгоняти? Если царство роздѣлится само на себе; не може ус-

unto Simon: Seest thou this woman? I entered into thy house, thou gavest Me no water for My feet; but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss; but this woman hath not ceased to kiss My feet. My head with oil thou did not anoint; but this woman hath an ointed My feet with ointment. Where fore I say unto thee: Her sins which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And He saith to the woman: Thy sins are forgiven. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also? And He saith to the woman: **Thy faith hath saved thee; go in peace.**

HEALING OF THE POSSESSED WITH A DEVIL AND DUMB.

(Mat. 12, 22-50; Mark. 3, 20-35; Luke 11, 14-36).

They came (Jesus Christ and His disciples) into a house (in Capernaum) and the multitude cometh together again, so that they could not so much as eat bread. Then was bro ught unto Him one possessed with a devil, blind and dumb, and He was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and He healed him, insomuch that the blind and dumb both spake and saw But some of them (witnesses of heal ing), the Pharisees and scribes, said that He did not cast out the devils, but through the power of Belzewul, the prince of the devils. But Jesus knowing their thoughts, calling them, said unto them in parables. He said unto them: how can Satan cast out Satan? and if the kingdom be divid

тояти царство то. Всякое царство, роздѣлившееся само противъ себе, запустѣетъ. И всякій городъ или домъ, роздѣлившійся самъ противъ себе, не устоитъ. Такъ и если сатана сатану изгоняе, то онъ роздѣлился самъ на себе, если же и сатана возсталъ противъ самого себе и роздѣлился, то не може устояти; но пришелъ конецъ его; якъ же устоитъ царство его? Если я изгоняю діаволовъ Духомъ Божіимъ, то, то означае, что царство Божіе пришло до васъ. Истинно говорю вамъ, ЧТО ВСЯКІЙ ГРѢХЪ И ХУЛЕНІЕ ОТПУСТЯТСЯ ЧЕЛОВѢКУ, А КТО ПРОИЗНЕСЕ ХУЛУ НА ДУХА СВЯТОГО, ТОМУ НЕ БУДЕ ПРОЩЕНІЯ ВО ВѢКЪ. И если кто скаже слово на Сына человѣческаго (Іисуса Христа), отпустится ему: если же кто скаже на Духа Святого; не простится ему, ни въ семъ вѣкѣ, ни въ будущемъ. но повиненъ онъ вѣчному суду. Сіе про тое сказалъ, что говорили: въ Немъ духъ нечистый.

ed against itself, that kingdom cannot stand Every kingdom divided against itself is brought to desolation. and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; and if Satan also be divided against himself, he cannot stand, but perish. How shall then his kingdom stand?. If I cast out devils, by the Spirit of God, then the kingdom of God is come unto you.

Verily I say UNTO YOU THAT ALL MANNER OF SIN AND BLASPHEMY SHALL BE FORGIVEN unto MEN, BUT HE THAT SHALL BLASPHEM AGAINST the HOLY GHOST, HATH NEVER FORGIVENESS. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come, but he is in danger of eternal damnation. He saith this, because they said: He hath an unclean spirit.

БЛАЖЕНСТВО ПРАВДИВЫХЪ СЛУШАТЕЛЕЙ СЛОВА БОЖІЯ.

Случилось. что коли говорилъ Онъ сіе нѣкоторая женщина изъ народа, возвысивши голосъ, сказала Ему: «блаженно чрево. носившее Тебе, и сосцы Тебе питавшіи!». Но Онъ сказалъ: — «БЛАЖЕННЫ СЛЫШАЩІИ СЛОВО БОЖІЕ И СОБЛЮДАЮЩІИ ЕГО!».

BLESSED ARE THE HEARERS OF GOD'S WORD.

And it came to pass, as He spake these things, a certain woman of the company lifted up her voice, and said unto Him: — BLESSED IS THE WOMB THAT BARE THEE and THE PAPS WHICH HAST THOU SUCKED. But He said: BLESSED ARE THEY THAT HEAR THE WORD OF GOD, AND KEEP IT.

ПРИТЧА О СѢЯТЕЛѢ.

(Матѳ. 13. 1-52. Марк. 4, 1-34. Лук. Лук. 8. 4-18; 13, 18—21.)

Вышедши же въ день той (въ который исцѣлены бѣсноватый и слѣпый, и проч.), изъ дома (изъ Капернаума), Іисусъ сѣлъ у моря. И началъ учити при морѣ: и собралось ко Нему множество народа, такъ что Онъ, войшовши на землѣ. И сказалъ Онъ народу такую притчу:

THE PARABLE ABOUT THE SOWER.

(Mat. 13, 1—52; Mark 4, 1—34; Luke 8, 4-18).

The same day (in which the man possessed with the demon blind and dumb was healed), went Jesus out of the house (from Capernaum), and sat by the sea side. And He began to teach by the sea side; and there was gathered unto Him a great multitude, so that He entered into a ship,

ПОСЛУХАЙТЕ: вотъ вышелъ сѣятель сѣяти сѣмя свое. И случилось, коли сѣялъ онъ, что одно зерно упало при дорогѣ, и было потоптано, налетѣли птахи небесныи и поклевали его; другое же упало на каменистое мѣсто, где не много было земли, и доразъ взошло; и, взойшовши, скоро засохло, бо не было глубоко въ землѣ и не мало влаги. И другое же упало межи терніемъ и взошло терніе, заглушило его, и сѣмя не принесло плода. И иное (же) упало на землю добрую и, взошедши, сотворило плодъ сторичный.

И коли остался (Іисусъ Христосъ) безъ народа, спросили Его ученики о сей притчѣ: чтобы означала притча сія?.

И говоритъ имъ Іисусъ Христосъ: не ужели вы не порозумѣли притчи сей? ВОТЪ ЧТО ОЗНАЧАЕ ПРИТЧА СІЯ: Сѣятель слово сѣетъ: сѣмя есть слово Божіе. Слушатели слова подобныи землѣ при пути. Сіи же, что при пути суть слышащіи; коли услышатъ, доразъ къ нимъ, ко всякому слышащему слово о царствіи, и не розумѣющему, приходитъ діаволъ и похищаетъ посѣянное въ сердцахъ ихъ, чтобы они не увѣровали и не спаслись. То есть той, въ комъ при дорозѣ засѣяный. А тѣ, что (якъ земля) на каменьяхъ, то тѣ, которыи, коли почуютъ слово, доразъ съ радостію принимаютъ его, но они не постоянны, которыи часами вѣруютъ, и потомъ, подчасъ искушенія, коли бывае скорбь, или гоненіе за слово, доразъ соблазняются, отпадаютъ.

Слушатели подобныи тернистой почвѣ: И сіи (суть) , что въ терніе засѣваемыи, то есть слово слышащіи, и однако, отъ заботъ и богатства и сластей житейскихъ, отходячи, заглушаются и не приносятъ плода.

Слушатели слова подобныи доброй землѣ: — А то, что упало на хорошей землѣ, то суть тѣ, которыи чуютъ слово, и воспринимаютъ его въ хорошемъ и добромъ сердцѣ и приносятъ плодъ.

Сказавши сіе, Онъ возгласилъ: мающій уха слышати, да слышитъ.

and sat; and the whole multitude was by the sea on the land.

And He spake by a parable; Hearken — behold, there went out a Sower to sow his seed. And it came to pass, as He sowed, some fell by the way side, and the fowls of the air came and devoured it up; and some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth, and as soon as it was sprung up, it withered away, because it lacked moisture; and some fell among thorns, and the thorns grew up, and choked it and it yielded no fruit; and some fell on good ground, and sprang up, and bare fruit in hundredfolds.

And when He (Jesus Christ) was alone without the people, the disciples asked Him about this parable, saying unto Him: 'What might this parable mean??

And Jesus saith unto them: Know ye not this parable? Now the parable is this: The sower soweth the word. The seed is the word of God. Those by the way side are they that hear; when they have heard, Satan commeth immediately (to them) to every one that heareth the word of the kingdom, and understandeth it not, an taketh away the word that was sown in their hearts, lest they should believe and be saved. This is he which receieved seed by the way side. Those on the rock are they, which, when they hear the word, immediately receive it with gladness, but they are not steadfast, which for a while believe, and afterwards, during temptation, when affliction or persecution ariseth for the word's sake, immediately they are offended and fall away. And these which are sown among thorns, are they which hear the word, and are choked with cares of riches and pleasures of this life, and bring no fruit. The hearer of the word similar to good ground, are they which hear the WORD, and receive it in an honest and good heart and bring forth fruit. Saying this, He exclaimed: **If any man has ears let him hear.**

ПРОПОВѢДЬ ВЪ СИНАГОГѢ НАЗАРЕТСКОЙ.

(Матѳ. 13. 53-58. Марк. 6, 1—6. Луки 4, 16—30).

И коли кончилъ Іисусъ притчу (о сѣятелѣ). перешелъ оттуда (изъ околицъ Капернаума) и пришелъ въ отчизну свою, въ Назаретъ, где былъ воспитаный; и съ Нимъ пришли ученики Его. Коли наступила суббота, Онъ вошелъ, по звычаю своему, въ синагогу и началъ учити. Ему подали книгу пророка Исаіи; и Онъ, роскрывши книгу, нашелъ мѣсто, где было написано: «Духъ Господень на Мнѣ; ибо Онъ помазалъ Мене, благовѣствовати нищимъ и послалъ исцѣляти сокрушенныхъ сердцемъ, проповѣдывати плѣннымъ освобожденіе; слѣпымъ — прозрѣніе, отпустити измученныхъ на свободу, проповѣдывати лѣто Господне благопріятное (Ис. 61. 1, 2). И закрывши книгу, и отдавши служителю, сѣлъ; и всѣ бывшіи въ синагогѣ, звернули очи на Него.

Онъ началъ говорити имъ: нынѣ исполнилось писаніе сіе, слышанное вами. И всѣ подтвердили Ему тое. И дивились словамъ благодати, исходившимъ изъ устъ Его, и говорили: откуда у Него такая премудрость и силы?. И соблазнялись о Немъ.

Іисусъ сказалъ имъ: «НѢТЪ ПРОРОКУ НИГДѢ МЕНЬШЕ ЧЕСТИ, ЯКЪ ВЪ ОТЕЧЕСТВѢ СВОЕМЪ.

SERMON IN THE NAZARETH SINAGOGUE.

(Mat. 13, 53-58; Mark. 6, 6, 1-6; Luke 4, 16—30).

And it came to pass, that when Jesus had finished the parable about the Sower), He departed from thence (from the environment of Capernaum) and came into His own country — to Nazareth, where He had been brought up; and His disciples followed Him. When sabbath day was come, He went, as His custom was, into the sinagogue,, and began to teach. There was delivered unto Him the book of the prophet Esaiah. And when He had opened the book, He found the place where it was written: 'The Spirit of the Lord is upon Me because He hath anointed ME to preach the gospel to the poor; He hath sent Me to heal the broken - hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord, and He closed the book, and gave it again to the minister, and sat down. And the eyes of all theme that were in the synagogue were fastened upon Him. He began to say to them: This day is this Scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth, and they said: 'whence hath this man this wisdom, and s t r e n g t h. And they were offended in Him. But Jesus saith unto them: A PROPHET IS NOT WITHOUT HONOUR, SAVE IN HIS OWN COUNTRY.

УСѢКНОВЕНІЕ ГЛАВЫ ІОАННА ПРЕДТЕЧИ.

(Матѳ. 14, 6—12. Марк. 6, 21-29).

Якъ наступилъ удобный часъ (испол ненію давняго замысла Иродіады), въ день рожденія Ирода, коли онъ давалъ пиръ вельможамъ своимъ, и тысяще-начальникамъ и старѣйшинамъ Галилейскимъ: вошла (на пиръ) дочь Иродіады. и плясала передъ собраніемъ и угодила Ироду и гостямъ его. Про тое онъ съ клятвою обѣщалъ ей дати, чего-бы ни попросила, даже до полуцарства своего.

Она же, вышедши, сказала матери своей: чего просити? а тая сказала: ГОЛОВУ ІОАННА КРЕСТИТЕЛЯ. И доразъ, вошедши съ поспѣшностью къ царю, по наущенію матери своей, попросила дати ей на блюдѣ голову Іоанна Крестителя. И опечалился царь, но по причинѣ клятвы и гостей своихъ, не захотѣлъ отказати ей дати, чего попросила. И царь послалъ стража. Онъ пошелъ и усѣкнулъ его въ темницѣ и принесъ голову его, и подалъ дѣвчинѣ; и дѣвчина отнесла ю матери своей.

И почувши о семъ ученики его, при шли и взяли тѣло его (Іоанна) и погре бли его во гробѣ. И пришедши, возвѣстили Іисусу Христу.

DECAPITATION OF JOHN THE BAPTIST.

(Mat. 14, 6-12; Mark 6, 21—29).

When a convenient day was come (for the fulfillment of Herodiada's old project), on Herod's birth day, when he was giving a banquet to his lords, high captains, and chieftains of Galilee, the daughter of Herodiada came in (to the banquet), and danced before the assemblage and pleased Herod and his guests, where upon he promised with an oath to give her whatever she shall ask of him, even unto the half of his kingdom. And she went forth, and saith unto her mother: what shall I ask? And Herodiada said: THE HEAD of JOHN the BAPTIST.

And she came in straightway with haste unto the king, being instructed by her mother, asked to give her the head of John the Baptist. The king was exceedingly sorry; yet, for his oat's sake, and for their sake which sat with him, he would not reject her, and the king sent an executioner, and he went and beheaded him in the prison and brought his head, latter brought it to her mother.

And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb, and afterwards told all about unto Jesus Christ.

ПОСЛАНІЕ ДВѢНАДЦАТИ, АПОСТОЛОВЪ НА ПРОПОВѢДЬ.

(Матѳ. 9. 35-38, 1—42, 11, 1. Марка 6, 6—13. Лук. 8, 1—3, 9, 1—6).

Послѣ сего (усѣкновенія головы Іоанна Крестителя), Онъ (Господь) проходилъ по городамъ и селеніямъ, и училъ въ синагогахъ ихъ, и проповѣдывалъ Евангеліе царствія и исцѣлялъ вся кую болѣзнь и всякую немощь въ людяхъ.

И съ Нимъ (проходили) двѣнадцать Апостоловъ, и нѣкоторыи женщины, которыхъ Онъ исцѣлилъ отъ злыхъ духовъ и болѣзней: Марія, называемая Магдалиной, изъ которой вышли семь бѣсовъ, и Іоанна, жена Хузы, домопра вителя Иродова, и Сусанна, и многіи другіи (впослѣдствіи названныи Миро носицами), которыи служили Ему маеткомъ своимъ.

Видѣвши же людей, Іисусъ Христосъ, жалѣлъ о нихъ, что они изнурены и розсѣяны, якъ овцы, не мающіи пастыря. Тогда говоритъ ученикамъ своимъ: жатвы много, а жнецовъ мало. И

SENDING THE TWELVE APOSTLES TO PREACH.

(Mat. 9, 35-38; 10, 4-42; Mark 6, 6-13; Luke 8, 3: 9, 1-5).

And it came to pass afterwards (after the decolation of the head of John the Baptist) that He, the Lord, went throughout every city and village preaching in their synagogues, the gospel of the kingdom, and healing every sickness and every disease among the people; and the twelve apostles were with Him. And certain woman, which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna the wife of Ghuza, Herod's steward, and Susanna, and may others, which ministered unto Him of their substance.

When He (Jesus) saw the people. He was moved with compassion on them, because they tainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples: The harvest truly is plente

такъ молите господина жатвы, чтобы вы слалъ жнецовъ на жатву свою.

И, призвавши двѣнадцать учениковъ Своихъ, далъ имъ силу и власть надъ нечистыми духами, надъ всѣми бѣсами, чтобы изгоняти ихъ, и врачевати всякую болѣзнь и всякую немощь.

И заповѣдалъ имъ, кажучи: ко язьіч никамъ не ходите, и въ городъ Самарян скій не входите. А идите ко овцамъ, по гибшимъ дома Израилева. И куда придете, проповѣдуйте, кажучи: близко царствіе небесное; хворыхъ исцѣляйте, прокаженныхъ очищайте, мертвыхъ воскрешайте, бѣсовъ изгоняйте; задармо получили, задармо и давайте.

И заповѣдалъ имъ, чтобы ничего не брали на дорогу, кромѣ одного посоха (палицы). Не берите съ собою ни золота, ни серебра, ни мѣди въ поясы ваши, ни сумы на дорогу, ни хлѣба, ибо трудящійся достоинъ пропитанія. Коли входите въ домъ, прйвѣтствуйте его, кажучи: МИРЪ ДОМУ СЕМУ. Если домъ буде достойный, то миръ вашъ да приде на него, а если не буде достойный, то миръ вашъ къ вамъ вернется.

Я посылаю васъ, яко овецъ въ середину волковъ; и такъ будьте мудры, якъ змііи , и незлобивы, якъ голуби. Остерегайтесь людей: ибо они будутъ отдавати васъ на судилища, и въ синагогахъ своихъ будутъ бити васъ. И поведутъ васъ къ правителямъ и царямъ за Мене, для свидѣтельства, передъ ними и передъ язычниками.

Коли будутъ предавати васъ, не старайтесь, якъ отвѣчати, или что говорити, ИБО НЕ ВЫ БУДЕТЕ, НО ДУХЪ ОТЦА ВАШЕГО БУДЕ ГОВОРИТИ ЗА ВАСЪ; и ОНЪ НАУЧИТЪ ВАСЪ ВЪ ТОЙ ЧАСЪ, ЧТО ТРЕБА ГОВОРИТИ.

И такъ, говорю (же) вамъ: всякого, кто исповѣдае Мене передъ человѣками, исповѣдаю его и Я передъ Отцемъ Моимъ, сущимъ на небесахъ. Кто отвергнется Мене передъ человѣками, отвергнусь того и Я передъ Отцемъ Моимъ, сущимъ на небесахъ.

И коли окончилъ Іисусъ наставленія двѣнадцати ученикамъ своимъ, перешелъ оттуда учити и проповѣдывати въ городахъ ихъ.

И изшедши (Апостолы), проходили по селамъ, благовѣствуючи и исцѣляючи повсюду, — проповѣдывали покаяніе и многихъ діаволовъ изгоняли, и помазывали елеемъ многихъ хворыхъ ,и исцѣляли.

ous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest. And when He had called unto Him His twelve disciples, He gave them power and authority over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

And He commanded them, saying; Go not into the way of the Galilies, and not into any city of Samaritans enter ye not; but go rather to the lost sheep of the house of Izrael. And as ye go, preach, saying; The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. And He commanded them that they should not take anything in journey save a staff only. Provide neither gold, nor silver, nor brass in your purses; nor scrip to your journey, or bread, for the workman is worthy of his meat. And when you come into a house, salute it, saying: **PEACE TO THIS HOUSE.** And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But be ware of men; for they will deliver ye up to the councils, and they will scourge you in their synagogues, and ye shall be brought before governors and kings for My sake, for a testimony against them and the Gentiles. But when they deliver you up, take not thought, how or what ye shall speak, for it is not ye that will speak, **but the Spirit of your Father, which speaketh in you, shall teach you in the same hour what ye ought to say. Also I say unto you: whosoever shall confess Me before men, will I confess him also before my Father, which is in heaven. But whosoever shall deny Me before men, him I will also deny before my Father which is in heaven.**

And it came to pass when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in the cities. And they (the Apostles) went through the towns, preaching the gospel and healing everywehere, preaching that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.,

НАСЫЩЕНІЕ ПЯТЬЮ ХЛѢБАМИ 5,000 ЧЕЛОВѢКЪ.

Матѳ. 14. 1-2. 13-21. Марк. 6, 14-16, 30-45. Лук. 9, 7-17. Іоан. 6, 1—14).

И сказалъ Апостоламъ Господь: «Подите вы одни въ уединенное мѣсто, и отпочните немного. Ибо много было приходящихъ и отходящихъ, такъ что имъ и ѣсти было неколи.

И въ тое время, почувши Іисусъ молву о Себѣ при дворѣ Ирода, взялъ своихъ апостоловъ съ Собою и удалился оттуда, и отправились особо въ лодкѣ на другую сторону моря Галилейского (въ околицѣ Тиверіады), въ порожнее мѣсто, недалеко города, называемого Вифсаида.

Народъ же, узнавши о томъ, пошелъ за Нимъ изъ городовъ пѣхотою, бо видѣли чудеса, которыи Онъ творилъ надъ больными.

И вышедши на берегъ, взошелъ Іисусъ на гору, и тамъ оставался съ учениками Своими.

Приближалась Пасха, праздникъ іудейскій (третья подчасъ общественного служенія Іисуса Христа). Увидѣлъ Іисусъ множество народа; и сжалился надъ ними, бо они были якъ овцы безъ пастыря, и бесѣдовалъ съ ними о царствіи Божіемъ, и требовавшихъ исцѣленія, исцѣлялъ, и исцѣлилъ всѣхъ больныхъ ихъ.

Коли день началъ склонятися къ вечеру, приступили ко Нему ученики Его и говорятъ Ему: мѣсто порожнее, а часъ уже поздній, отпусти народъ, что бы они, отшедши въ окольныи селенія, купили себѣ хлѣба, ибо имъ нечего ѣсти.

Іисусъ сказалъ имъ: «Дайте вы имъ ѣсти».

Одинъ изъ учениковъ Его, Андрей, братъ Симона Петра, говоритъ Ему: — Тутъ есть одинъ хлопецъ, который мае пять ячменныхъ хлѣбовъ и двѣ печеныи рыбы; но что то для такого множества».

FEADING 5,000 MEN WITH FIVE LOAVES OF BREAD.

(Mat. 14, 1, 13-21; Mark. 6, 14-16; Luke 9, 7-17; John 6, 1—14).

And He (the Lord) saith to the Apostles: Go ye yourselves apart into a desert place, and rest a while; for there were many coming and going, and they had no time to eat. And when Jesus heard the rumor about Himself in the Herod's court, He took His disciples with Him and went from there and they departed apart in a boat over the sea of Galilee (in the environment of Tiberiada), near the city called Bethsaida. And when the people knew it, followed Him on foot out of the cities. And a great multitude followed Him, because they saw His miracles, which He did on them that were diseased And coming out (on the shore) Jesus went up into a mountain, and there He sat with His disciples. And the passover, a feast of the Jews (the 3rd during Jesus Christ's public service), was nigh. And Jesus saw many people, and was moved with compassion toward them, because they were as sheep without shepherd; and He spake unto them of the kingdom of God, and healed them that had need of healing. And when the day began to wear away, then came the twelve disciples and said unto Him: This is a deserted place, and now the time is far passed, send the people home, that they may go into the towns, and buy themselves bread, for they have nothing to eat.. J e s u s saith unto them: Give ye them to eat. One of His disciples, Andrew Simon Peter's brother, saith unto Him: There is a lad here which hath five barley loaves, and two baked fishes but what are they among so many?

Іисусъ же сказалъ ученикамъ Своимъ: «Принесите Менѣ ихъ (5 хлѣбовъ и 2 рыбы) сюда». И повелѣлъ розсадити всѣхъ по мѣстамъ на зеленой травѣ. И Іисусъ взялъ пять хлѣбовъ и 2 рыбы, воззрѣвши на небо, благословилъ ихъ, и воздавши хвалу переломилъ хлѣбы, роздалъ ученикамъ своимъ, чтобы они роздали народу. И ѣли всѣ. И коли насытились, то сказалъ Іисусъ Христосъ ученикамъ своимъ: «соберите оставшіися куски, чтобы ничего не пропало». И собрали, оставшихся кусковъ двѣнадцать коробовъ полныхъ. Ѣвшихъ же хлѣбы было около пяти тысячъ, кромѣ женщинъ и дѣтей.

Люди, видѣвши чудо, сотворенное Іисусомъ, сказали: то правдиво той пророкъ, которому надлежало придти въ міръ.

Jesus said to His disciples: 'Bring them (5 breads and 2 fishes) hither to Me'. And He commanded them to make all sit down by companies upon the green grass. And Jesus took five loaves of bread and two fishes, He looked up to heaven, and blessed them, and when He had given thanks He brake the loaves and distributed to His disciples to distribute to the people. And they did all eat. When they were filled, Jesus Christ said unto His disciples: gather up the fragments that remain, that nothing be lost. Therefore, they gathered up of the fragments that remained 12 baskets full. And they that had eaten were about five thousand men, beside women and children. Then those men, when they had seen the miracle that Jesus did, said: This is of a truth that prophet that should come into the world.

ХОЖДЕНІЕ ІИСУСА ХРИСТА ПО МОРЮ.

(Мато. 14, 22-36. Марка 6, 45—56. Іоанна 6, 15—21).

И доразъ по насыщеніи 5,000 народа 5- хлѣбами, понудилъ Іисусъ учениковъ своихъ взойти въ лодку, и отправитися первѣе Его на другую сторону (моря Галилейского), въ Вифсаиду, поки Онъ не отпуститъ народъ.

Іисусъ, узнавши, что люди хотятъ придти, силою взяти Его, и сдѣлати Его царемъ, отпустилъ ихъ (учениковъ и народъ), взошелъ снова на гору Одинъ и тамъ молился.

Коли же насталъ вечеръ, то ученики Его сошли къ морю, и, вошедши въ лодку, отправились на другую сторону моря, въ Капернаумъ.

И вечеромъ, коли лодка съ ученика ми была на серединѣ моря, возметаема волнами, увидѣлъ Іисусъ Христосъ ихъ (учениковъ) бѣдствующихъ въ плаваніи, ибо вѣтеръ былъ противный имъ. Въ четвертую же стражу ночи пошелъ ко нимъ Іисусъ, ходячи по морю и хотѣлъ миновати ихъ. Проплывши же около двадцати пяти или тридцати стадій,

WALKING OF JESUS OVER THE SEA.

(Mat. 14, 22-36; Mark. 6, 45-56; John 6, 15—21).

And straightway (after the feading of 5,000 people with 5 breads), Jesus constrained His disciples to get into a ship, and to go before Him into the other side of the Sea of Galilee, to Bethsaida. While He sent away the people, He went up into a mountain Himself alone to pray. And when evening was now come, His disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And in the evening the ship was in the midst of the sea, tossed with waves, Jesus Christ saw the disciples toiling in rowing; for the wind was contrary unto them. And in the fourth watch of the night Jesus went unto them, walking on the sea, and would have passed by them. When they had rowed about twenty five or thirty furlongs, the disciples saw Jesus, walking on the sea, they were troubled; they thought it had been a spirit, and cried out for

увидѣли ученики Іисуса идущого по морю и смутились: подумали, что то призракъ, и вскричали отъ страха. Іисусъ же говоритъ имъ: «ободритесь, то Я, не бойтесь!».

Петръ же сказалъ Ему въ отвѣтъ: — Господи! если то Ты, дозволь менѣ, придти до Тебѣ по водѣ.. Онъ сказалъ: «Иди».

Петръ вышелъ изъ лодки, и пошелъ во водѣ, чтобы подойти къ Іисусу. Но видячи сильный вѣтеръ, настрашился, на чалъ утопати, и закричалъ: Господи! спаси мене! Іисусъ доразъ протягнулъ ему руку, поддержалъ его, и говоритъ ему: «маловѣрный! про что ты усусмнился?»

И вошелъ ко нимъ (Іисусъ Христосъ) въ лодку и вѣтеръ утихъ.

fear. But Jesus saith unto them: Be of good cheer; it is I; be not afraid. And Peter answered Him and said: Lord, if it is Thou, bid me come to Thee on the water. And He said: — Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying: Lord, save me. And immediately Jesus stretched forth His hands, and caught him, and said unto him: O thou of little faith, why didst thou doubt? And He (Jesus Christ) went up unto them into the ship, and the wind ceased.

СЛОВО О ХЛѢБѢ НЕБЕСНОМЪ.

(Іоан. 6, 22-71. 7, 1).

На другій день (послѣ насыщенія 5,000), народъ, стоявшій (въ пустынѣ) на другой сторонѣ моря, недоумѣвалъ, видѣвши, что тамъ кромѣ одной лодки, въ которую вошли ученики Христа, другой не было; и что Іисусъ Христосъ не входилъ въ лодку съ учениками своими, а отплыли одни ученики Его

Іисусъ сказалъ имъ: истинно, истинно говорю вамъ: вы Мене глядаете не про тое, что видѣли чудеса, но про тое, что ѣли хлѣбъ и насытились, СТАРАЙТЕСЬ ЖЕ НЕ О ПИЩѢ ТЛѢННОЙ, но О ПИЩѢ, ПРЕБЫВАЮЩЕЙ ВЪ. ЖИЗНЬ ВѢЧНУЮ.. Іисусъ сказалъ имъ: Я ЕСМЬ ХЛѢБЪ ЖИЗНИ; ПРИХОДЯЩІЙ КО МНѢ НЕ БУДЕ АЛКАТИ, И ВѢРУЮЩІЙ ВЪ МЕНЕ НЕ БУДЕ ЖАЖДАТИ НИКОЛИ. Но Я сказалъ вамъ, что вы и видѣли Мене, и не вѣруете. Все, что дае Менѣ Отецъ (про должалъ Господь), ко Мнѣ пріиде; и приходящого ко Мнѣ не изгоню вонъ. И бо Я сошелъ съ небеси не для того, что бы творити волю Мою, но волю пославшого Мене (Отца). Воля пославшого Мене есть та, чтобы всякій видящій Сына и вѣрующій въ Него, малъ жизнь вѣчную: и Я воскрешу его въ послѣдній день. .

A WORD ABOUT THE BREAD FROM HEAVEN.

.. (John 6, 22-71; 7, 1).

The day following (after the feeding of 5,000), when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto His disciples were entered, and that Jesus went not with His disciples into the boat, but that His disciples were gone away alone.

'Verily, verily, I say unto you. Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.LABOUR not FOR THE MEAT which PERISHETH, BUT FOR THE meat which ENDURETH UNTO THE EVERLASTING LIFE. And again Jesus saith unto them: I AM the BREAD OF LIFE; HE THAT COMETH to ME, SHALL NEVER HUNGER; AND HE THAT BELIEVETH ON ME SHALL NEVER THIRST. But I said unto you, that ye also have seen Me, and believe not. And that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out. For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will

Истинно, истинно говорю вамъ (продолжалъ Господь): вѣрующій въ Мене, мае жизнь вѣчную. Я есмь хлѣбъ живый, сшедшій съ небеси: ядущій хлѣбъ сей буде жити во вѣкъ; хлѣбъ же, который Я дамъ, есть плоть Моя, которую Я отдамъ за жизнь міра.

ОБЛИЧЕНІЕ ФАРИСЕЕВЪ.

(Мат. 15, 1-20. Марк. 7, 1-23).

Въ той часъ (именно послѣ третьей Пасхи) приступили ко Іисусу іерусалимскіи книжники и фарисеи, и, увидѣвши денѣкоторыхъ изъ учениковъ Его нечистыми, то есть, неумытыми руками ѣвшихъ хлѣбъ. осуждали (ибо фарисеи и всѣ Іудеи не ѣдятъ, не умывши рукъ, держачись преданія старцевъ; такожь, пришедши съ торгу, не ѣдятъ, не омывшись; и другихъ многихъ держатся преданій, якъ то, омываютъ чаши, кувшины. котлы и лавки).

Потомъ спрашиваютъ Его фарисеи и книжники: «Для чего ученики Твои не поступаютъ по преданію старцевъ —нарушаютъ преданіе старцевъ? Ибо не умываютъ рукъ своихъ, коли ѣдятъ?»

Онъ же сказалъ имъ въ отвѣтъ: — «Для чего вы нарушаете заповѣдь Божію ради преданія вашего? Лицемѣры! справедливо предсказалъ о васъ, лицемѣрахъ, Исаія, кажучи: ПРИБЛИЖАЮТСЯ КО МНѢ ЛЮДИ СІИ УСТАМИ СВОИМИ, И ЧТУТЪ МЕНЕ УСТАМИ; СЕРДЦЕ ЖЕ ИХЪ ДАЛЕКО ОТСТОИТЪ ОТЪ МЕНЕ: НО ДАРЕМНО ЧТУТЪ МЕНЕ, УЧА УЧЕНІЯМЪ И ЗАПОВѢДЯМЪ ЧЕЛОВѢЧЕСКИМЪ. — (Ис. 29, 13).

raise him up at the last day. Verily, verily, I say unto you: He that believeth on Me hath everlasting life. I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever, and the bread that I will give, is my flesh, which I will give for the life of the world.

ACCUSATION OF THE FARISEES.

(Mat. 15, 1-20; Mark 7, 1-23).

Then (after the third Pascha), came to Jesus scribes and Pharisees, which were in Jerusalem. And when they saw some of His disciples eat bread with defiled, that is to say, with unwashed hands, they found fault, for the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing cups, and pots, brasen vessels, and of tables. Then the Pharisees and scribes asked Him: Why walk not Thy disciples according to the tradition of the elders, transgress the tradition of the elders? for they wash not their hands when they eat bread. He answered and said unto them: Why do ye also transgress the commandment of God by your tradition? Ye hypocrites! well did Esaias prophesy of you, hypocrities, saying: THIS PEOPLE DRAWETH NIGH UNTO ME WITH THEIR MOUTH, and HONOURETH ME WITH THEIR LIPS, BUT THEIR HEART if FAR FROM ME; BUT IN VAIN THEY DO WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN.

ИСЦѢЛЕНІЕ ДОЧЕРИ ХАНАНЕЯНКИ.

(Мат. 15, 21-28; Марк. 7, 24-30).

И вышедши оттуда (изъ Капернаума), Іисусъ удалился въ предѣлы Тирскіи и Сидонскіи. И вотъ женщина Хананейская, вышедши изъ тѣхъ предѣловъ, кричала Ему: «Помилуй мене, Господи, сыне Давидовъ; дочь моя жестоко бѣснуется». Но Іисусъ не отвѣчалъ ей ни слова.

И подошедши ко Нему ученики Его, просили отпустити ю, бо она кричала за ними. Но Іисусъ сказалъ: Я посланый только къ погибшимъ овцамъ дома Израилева».

И вошедши въ домъ (тамъ же въ предѣлахъ Тира и Сидона), хотѣлъ Господь чтобы никто не узналъ о семъ; но не могъ утаитися. Женщина, дочь которой была больна нечистымъ духомъ, подошедши, кланялась Ему, упавши къ ногамъ Его (а женщина тая была язычница, родомъ Сирофиникіанка, и просила Его, чтобы Онъ изгналъ бѣса изъ ея дочери, кажучи: «Господи, помоги менѣ!».

Но Іисусъ сказалъ ей: «Дай перше накормити дѣтей; ибо не хорошо отняти хлѣбъ у дѣтей и кинути псамъ!».

Она же отвѣчала: «Такъ, Господи! но и псы ѣдятъ крошки, падающіи со стола пановъ своихъ.

И въ той часъ Іисусъ сказалъ ей—: «О женщина! велика вѣра твоя: най буде тебѣ по желанію твоему». И исцѣлилась дочь ея въ той самый часъ..

HEALING OF THE CANANEET'S DAUGHTER.

(Mat. 15, 21-28; Mark. 7, 24-30).

Then Jesus went thence (from Capernaum, and Galilee), and departed unto the coasts of Tyre and Sidon, and, behold, a woman of Canaan came out of the same coast, and cried unto Him, saying: Have mercy on me, O Lord, Thou Son of David; my daughter is grievously vexed with a devil. But Jesus answered her not a word. And His disciples came and besought Him, saying: Send her away, for she crieth after us. But He answered and said: I am not sent but unto the lost sheep of the house of Israel. And entering into the house (in these localities), and would have no man know it, but He could not be hid. The woman, whose daughter had an unclean spirit, came, and fell at His feet. The woman was a heathen, a Syrophenician by nationality; and she besought Him that He would cast forth the devil out of her daughter, saying: Lord, help me! But Jesus saith unto her: Let the children first be filled; for it is not good to take the bread from the children, and to cast it unto the dogs. And she answered: Yes, Lord: yet the dogs eat of the crumbs, which fall from their master's table. And then Jesus said unto her: **O woman, great is thy faith; be it unto thee even as thou wilt.** And her daughter was made whole from that very hour.

ИСЦѢЛЕНІЕ ГЛУХО-НѢМОГО.

(Матѳ. 15, 29—31. Марк. 7, 31-37).

Вышедши снова изъ предѣловъ Тира и Сидона, Іисусъ Христосъ, черезъ предѣлы Десятоградія, пришелъ къ морю Галилейскому. И привели ко Нему глухого косноязычного, и просили Его, что бы возложилъ на него руку. И, отведши его (Іисусъ Христосъ) отъ народа въ сторону, вложилъ персты свои въ уха его; и плюнувши, дотхнулся языка его; и воззрѣвши на небо, вздохнулъ, и сказалъ ему: «эффафа», т. е., отверзись. И доразъ отверзся слухъ его, и розрѣшились узы языка его, и сталъ говорити чисто.

И взошедши на гору (Спаситель), сѣлъ тутъ. И приступило ко Нему мно-

HEALING OF THE DEAF AND DUMB.

(Mat. 15, 29-31; Mark 7, 31-37).

Departing from the coast of Tyre and Sidon, Jesus came unto the sea of Galilee, through the midst of the coast of Decapolis, and they brought unto Him one that was deaf, and had an impediment in his speech, and they beseeched Him to put His hand upon Him. And He took him aside from the multitude, and put His fingers into his ears, and He spit and touched his tongue, and looking up to heaven, He sighed, and saith unto him: 'Ephphatha', that is be opened. And the multitude were beyond measure astonished, saying: He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

And going up into a mountain, the Saviour sat down there. And great

жество народа, маючи съ собою хромыхъ, слѣпыхъ, нѣмыхъ, увѣчныхъ и иныхъ многихъ; и положили ихъ къ ногамъ Іисусовымъ, и Онъ исцѣлилъ ихъ.

ИСПОВѢДАНІЕ ПЕТРА.

(Мато. 16, 13-28. Марка 8, 27-38, 9, 1. Луки 9, 18-27).

И пошелъ Іисусъ (послѣ исцѣленія слѣпого) съ учениками своими въ селенія Кесаріи Филипповой. И спросилъ Іисусъ учениковъ своихъ: «За кого почитаютъ люди Мене, Сына Человѣческого?. Они же сказали: «Денѣкоторыи за Іоанна Крестителя, а другіи за Илію, иныи же за Іеремію, или за одного изъ пророковъ». И Христосъ сказалъ имъ: «А вы за кого Мене почитаете?»

Симонъ Петръ сказалъ Ему: «За Христа Божія! Ты Христосъ, Сынъ Бога Живого!».

Въ той часъ Іисусъ сказалъ ему въ отвѣтъ: «Блаженъ ты, Симонъ, сынъ Іонинъ! Про тое, что не плоть и кровь открыли тебѣ то, но Отецъ Мой, сущій на небесахъ. Скажу и Я тебѣ: ты Петръ (камень), и на семъ камени Я создамъ церковь Мою, и врата адовы не преодолѣютъ ея. И дамъ тебѣ ключи царства небесного: и что свяжешь на земли, то буде связано на небесахъ; а что розрѣшишь на земли, то буде розрѣшено на небесахъ».

И съ того часу началъ Іисусъ открывати ученикамъ своимъ, что треба Ему, Сыну человѣческому, идти въ Іерусалимъ, и много пострадати отъ старѣйшинъ и перевосвященниковъ и книжниковъ, и быти убиту, и въ третій день воскреснути.

И, приблизившись ко нему Петръ, началъ противорѣчити Ему, кажучи: «Со храни Тебе, Господи! не буде съ Тобою сего!». Онъ же (Іисусъ Христосъ), по смотрѣвши на учениковъ своихъ, сказалъ Петру: «отойди отъ Мене, сатана: ты для Мене соблазнъ, бо ты думаешь не о томъ, что Божіе, но, что человѣче-

multitude came unto Him, having with them those who were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and He healed them.

CONFESSION OF PETER. . .

(Mat. 16, 13—28, Mark. 8, 27—38, 9, 1. Luke 9, 18-27).

And Jesus (after the healing of the blind in Bethsaida), went out, and His disciples, into the town of Cesarea Philippi; and Jesus asked His disciples: Whom do men say that I, the Son of man, am? They answering said: Some for John the Baptist; some for Elias; and others, Jeremias, or one of the prophets. And He said unto them: But whom say ye that I am? Simon Peter answered and said unto Him: The Christ of God! Thou art the Christ, the Son of the living God. And Jesus answered and said unto him (Peter): Blessed art thou Simon, son of Jonah for flesh and blood hath not revealed it into thee, but my Father which is in heaven, and I say also unto thee: That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven. And from that time forth began Jesus to shew unto His disciples, how that He, the Son of man, must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. And Peter took Him, and began to rebuke Him, saying: Be it far from Thee, Lord; this shall not be unto Thee. But Jesus said unto him (Peter): — Get thee behind Me, Satan; thou art an offence unto Me; for thou savour

скоѳ».

Тогда Іисусъ Христосъ сказалъ ученикамъ: «ЕСЛИ КТО ХОЧЕ ИДТИ ЗА МНОЮ, ОТВЕРГНИСЬ, БЕРИ КРЕСТЪ СВОЙ И СЛѢДУЙ ЗА МНОЮ». Ибо якая польза человѣку пріобрѣсти цѣлый міръ, а душу стратити? Или якій выкупъ дастъ человѣкъ за душу свою? Ибо кто постыдится Мене и Моихъ словъ въ родѣ семъ прелюбодѣйномъ и грѣшномъ, того и Сынъ человѣческій постыдится, коли приде во славѣ своей и Отца своего съ ангелами своими; и тогда воздастъ каждому по дѣламъ его».

est not the things that be of God, but those that be of men. Then Jesus said unto His disciples: For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?. If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall be ashamed of ME and of My words in this adulterous, and sinful generation, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, with His angels; and then He shall reward every man according to his works.

ПРЕОБРАЖЕНІЕ ГОСПОДНЕ.

(Матѳ. 17, 1-13. Марк. 9, 2-13. Луки 9, 28—36).

Послѣ сего розговора (о Крестѣ и объ имѣющей вскорѣ явитися славѣ царствія Христова), дней черезъ восемь, взялъ ІИСУСЪ Петра и Іакова и Іоанна, брата его, и возвелъ ихъ на гору высокую помолитися. И коли Онъ молился, ПРЕОБРАЗИЛСЯ ПЕРЕДЪ НИМИ: и просіяло лице Его, яко солнце; и одежда его сдѣлалась бѣлою, блистающею и бѣлою, якъ свѣтъ И се явились имъ Мойсей и Илія и бесѣдовали съ Іисусомъ, о исходѣ Его, который Ему надлежало совершити въ Іерусалимѣ. Петръ же и бывшіи съ нимъ были отягчены сномъ; но пробудясь, увидѣли славу Его, и двохъ мужей, стоявшихъ съ Нимъ. Петръ же сказалъ Іисусу: «Наставникъ! Добре намъ тутъ; и если хочешь, поставиме тутъ три сѣни: тебѣ одну, и Мойсею одну и Иліи одну». Коли онъ говорилъ сіе, явилась свѣтлая хмара и осѣнила ихъ. И стало чути голосъ изъ хмары говорящій: «СЕЙ ЕСТЬ СЫНЪ МОЙ ВОЗЛЮБЛЕННЫЙ, ВЪ КОТОРОМЪ МОЕ БЛАГОВОЛЕНІЕ; ЕГО СЛУХАЙТЕ». И почувши сіе, ученики пали на лица свои и дуже настрашились. Но Іисусъ, приступивши, прикоснулся ко нимъ, и сказалъ: «встаньте и не . бойтесь». Возведши же (апостолы) очи свои, никого не увидѣли, кромѣ одного Іисуса съ собою.

TRANSFIGURATION OF GOD.

(Mat. 17, 1-13; Mark 9, 2-13; Luke 9, 28-36).

It came to pass, eight days of ter these sayings (about the Cross), Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain to pray. And as He prayed, He was transfigured before them, and His face did shine as the sun, and His raiment was white and glittering as the light. And, behold, there appeared unto them Moses and Elias; and they were talking with Jesus of His death which He should accomplish at Jerusalem. But Peter and those that were with Him were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him. Peter said unto Jesus: Master! it is good for us to be here; if Thou wilt, let us make here three tabernacles: one for Thee, and one for Moses, and one for Elias. While he yet said this, there came a bright cloud and overshadowed them and, behold, there came a voice out of the cloud, saying: This is My beloved Son, in Whom I am well pleased; hear ye Him.

And when the disciples heard it, they fell on their face and were sore afraid. But Jesus came and touched them, and said: Arise, and be not afraid. And when they (disciples) had lifted up their eyes, they saw no man save Jesus only with themselves.

ИСЦѢЛЕНІЕ БѢСНОВАТОГО ЛУНАТИКА.

(Матѳ. 17. 14-21. Марка 9, 14-29. Лук. 9, 37-43. 17, 5—6).

Въ слѣдующій день (послѣ преображенія Господня), коли они (Іисус Христосъ съ Петромъ, Іоанномъ и Іаковомъ) сошли съ горы (по предан. Ѳавора), пришедши ко прочимъ ученикамъ увидѣлъ Господь множество народа около нихъ, и книжниковъ, спорящихъ съ ними. И коли они пришли ко народу, спросилъ Іисусъ книжниковъ: «о чемъ спорите съ ними (съ учениками)?» И подошелъ къ Іисусу человѣкъ, падши передъ Нимъ на колѣни, и воскликнулъ: «Учитель! Я привелъ до Тебе сына моего, одержимого духомъ нѣмымъ. Господи! помилуй сына моего! Онъ въ новомѣсячіи бѣснуется, и тяжко страдае; ибо часто кидается въ огень, и часто въ воду. Я приводилъ его ко ученикамъ тво имъ, чтобы они выгнали его (злого духа»), но они не могли исцѣлити его».

Отвѣчаючи, Іисусъ сказалъ: « О родъ невѣрный и розвращенный! Доколѣ буду съ вами, доколѣ буду терпѣти васъ? Приведите его ко Мнѣ». И спросилъ Іисусъ отца его, якъ давно тое ему приключилось. Онъ сказалъ: «съ дитинства; и многократно кидалъ его, то въ огень, то въ воду, чтобы погубити его; но, если можешь сколько нибудь, то умилосердись надъ нами, помоги намъ!».

Іисусъ же сказалъ ему: «ЕСЛИ МОЖЕШЬ СКОЛЬКО НИБУДЬ ВѢРИТИ, ВСЕ ВОЗМОЖНО ВѢРУЮЩЕМУ». И отецъ отрока возопилъ со слезами: «вѣрую, Господи! помоги моему невѣрію!».

Видя же Іисусъ, что сбѣгается народъ, запретилъ духу нечистому, кажучи ему: «Духъ нѣмый и глухій! Я тебѣ повелѣваю, выйди изъ него, и впредь не входи въ него!». И бѣсъ, вскричавши, и дуже потрясши нимъ (отрокомъ), вышелъ изъ него; и отрокъ сдѣлался, якъ мертвый, такъ что многіи говорили: онъ умеръ. Но Іисусъ, взявши его за руку, поднялъ его, и отрокъ исцѣлился въ той же часъ, и всталъ, и отдалъ его Іисусъ Христосъ отцу его. И всѣ дивовались величію Божію.

И коли вошелъ Іисусъ Христосъ въ домъ, ученики Его спытали на единѣ: «Про что мы не могли выгнати его (нечистого духа)?» Іисусъ же сказалъ имъ: «ПО НЕВѢРІЮ ВАШЕМУ».

И сказалъ имъ Іисусъ Христосъ: — «Сей родъ ничѣмъ не може быти изгнаный, якъ только молитвою и постомъ».

HEALING OF THE DEMONICAL LUNATIC.

(Mat. 17, 14-21' Mark 9, 14-29; Luke 9, 37-43; 17, 5-6).

And it came to pass that on the next day (after the transfiguration), when they (Jesus Christ with Peter, Jacob and John) were come down from the hill to other disciples, the Lord saw a great multitude about them, and scribes questioning them. And when they were come to the multitude, Jesus asked the scribes: What question ye with them (the disciples)? And there came to Him a certain man, kneeling down to Him, and cried out: Master, I have brought unto Thee my son, which hath a dumb spirit. Lord, have mercy on my son! for he is a lunatic, and sore vexed; for oftime he falleth into the fire, and oft into the water. And I brought him to Thy disciples to cast him (the evil spirit); and they, could not cure him. And Jesus answering said to him (father of the sick); O faithless and perverse generation, how long shall I be with you, and suffer you? Bring him hither to Me. And He asked his father: How long is it ago since this came unto him? And he said, of a child. And oftimes it hath cast him into the fire, and into the waters, to destroy him; but if Thou canst do any thing, have compassion on us, and help us. Jesus said unto him: **IF THOU CANST BELIEVE, ALL THINGS are POSSIBLE TO HIM THAT BELIEVETH.** And straightway father of the child cried out, and said with tears: **Lord, I believe; help Thou my unbelief.** When Jesus saw that the people came running together, He rebuked the unclean spirit, saying unto him: Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. And the devil cried, and rent him sore, and came out of him; and he was as one dead; insomuch that many said, he is dead. But Jesus took him by the hand, and lifted him up, and he arose. He (Jesus) delivered him to his father. And they were all amazed at the mighty power of God.

And when He was come into the house, His disciples asked Him privately: Why could not we cast him (the devil) out? And Jesus said unto them: **Because of your unbelief..**

ДРУГОЕ ПРЕДСКАЗАНІЕ СПАСИТЕЛЯ О СВОЕЙ СМЕРТИ И ВОСКРЕСЕНІИ.

(Мат. 17, 22; Марк. 9, 30; Луки 9, 43-45).

И вышедши оттуда (изъ околицъ Θавора), проходили (Іисусъ Христосъ и ученики Его), чрезъ Галилею, и Онъ училъ учениковъ своихъ, и сказалъ имъ: «Сынъ человѣческій буде преданый въ руки человѣческіи и убіютъ Его, и по убіеніи въ третій день воскреснe».

SAVIOUR'S SECOND PREDICTION ABOUT HIS DEATH AND RESURRECTION.

(Mat. 17, 22; Mark 9, 30; Luke 9, 43-45).

And they departed from the locality of Thawor, they (Jesus and His disciples) passed through Galilee, and He taught His disciples, and said unto them: The Son of Man shall be betrayed into the hands of men, and they shall kill Him, and after that He is killed, He shall rise the third day.

ПОДАЯНІЕ НА ХРАМЪ.

Матѳ. 17, 24-27).

Коли же пришли они (Іисусъ Христосъ и ученики Его, послѣ преображенія Господня) въ Капернаумъ; то собиратели офѣры на храмъ подошли до Петра и сказалъ: «Не дастъ ли вашъ учитель дидрахмы?» Петръ говоритъ: «дастъ».

И коли онъ вошелъ въ домъ: предупредилъ его (Петра) Іисусъ, кажучи: «Якъ тебѣ сдается, Симоне? Цари земныи съ кого берутъ податки? съ сыновъ ли своихъ, или съ чужихъ? Петръ говоритъ Ему: «съ чужихъ». Іисусъ сказалъ ему: « и такъ сыны свободны». Но чтобы намъ не соблазнити ихъ, пойди на море, закинь уду и первую рыбу, которая попадется, возьми; и открывши у ней ротъ, найдешь статиръ (двѣ дидрахмы, или 4 драхмы); взявши его, отдай имъ за Мене и за себе».

DONATION FOR THE TEMPLE.

(Mat. 17, 24-27).

And when they (Jesus Christ and His disciples, after the transfiguration) were come to Capernaum, they that received tribute money came to Peter, and said: Doth not your master pay tribute? Peter saith: Yes, He will give. And when he was come into the house, Jesus prevented him (Peter), saying: What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children or of strangers? Peter saith unto Him: Of strangers. Jesus saith unto him: Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hood, and take up the fish that first cometh up; and when thou opened its mouth, thu shalt find a piece of money; that take, and give unto them for Me, and thee.

НАСТАВЛЕНІЯ ІИСУСА ХРИСТА УЧЕНИКАМЪ.

(Матѳ 18. 1-35. Марка 9, 33-50. Луки 9, 46—50. 17, 1-4).

Въ той часъ (якъ Іисусъ Христосъ совершилъ въ Капернаумѣ чудесное по даяніе на храмъ) приступили ученики ко Іисусу, и сказали: «Кто же больше въ царствіи небесномъ?». И, взявши Іисусъ дитину, поставилъ ю передъ собою и, обнявши ю, сказалъ имъ: «ИСТИННО ГОВОРЮ ВАМЪ: ЕСЛИ НЕ НАВЕРНЕТЕСЬ И НЕ БУДЕТЕ ЯКО ДѢТИ: НЕ ВОЙДЕТЕ ВЪ ЦАРСТВО НЕБЕСНОЕ. И такъ, кто умалится, якъ дитина сія, той и больше въ царствіи небесномъ». «Кто же соблазнитъ (продолжалъ Господь) одного изъ малыхъ сихъ, вѣрующихъ въ Мене, лучше было бы, чтобы мельничный камень по вѣсити ему на шею и потопити его въ глубинѣ морской». Если соблазняе тебе рука твоя, отсѣки ю (или нога соблазняе тебе, отсѣки ю, и кинь отъ себе. Лучше тебѣ войти въ жизнь безрукому, нежели съ двома руками, или съ двома ногами, чѣмъ ввержену быти въ огень вѣчный, где червь ихъ не умирае, и огень не угасае. И если око твое соблазняе тебе, вырви его, и кинь отъ себе; лучше тебѣ одноокому войти въ царство Божіе, нежели съ двома оками быти кинену въ геенну огненную, где червь ихъ не умирае и огень не угасае»

«Сынъ человѣческій пришелъ взыскати и спасти погибшее».

ПОРЯДОКЪ ВЪ ОБЛИЧЕНІИ БЛИЖНЯГО.

«Если же погрѣшитъ противъ тебе братъ твой, поди, и обличи его межи тобою и нимъ однимъ, если послухае тебе, то пріобрѣлъ ты брата твоего. И если седемь разъ въ день согрѣшитъ противъ тебе, и седемь разъ обернется до тебе, и скаже: каюся; прощай ему. Если же не послухае, возьми съ собою еще одного, или двохъ, чтобы устами двохъ или трехъ свѣдковъ, подтвердилось всякое дѣло. Если же не послухае ихъ: объяви церкви. А если и церкви не послухае, то да буде онъ тебѣ, яко язычникъ и мытарь. Ибо истинно говорю вамъ(т. е. Апостоламъ и ихъ преемникамъ, пастырямъ Церкви): «ЧТО ВЫ СВЯЖЕТЕ НА ЗЕМЛИ, БУДЕ СВЯЗАНО НА НЕБЕСИ; И ЧТО РОЗРѢШИТЕ НА ЗЕМЛИ, БУДЕ РОЗРѢШЕНО И

INSTRUCTIONS OF JESUS CHRIST TO HIS DISCIPLES.

(Mat. 18, 1-35; Mark 9, 33-50; Luke 9, 46-50).

At the same time (when Jesus made the miraculous donation for the temple in Capernaum) came the disciples unto Jesus, saying: Who is the greatest in the kingdom of heaven? And Jesus took a child, and set him before Him, and said unto them: — VERILY I SAY UNTO YOU; EXCEPT YE BE CONVERTED, AND BECOME AS LITTLE CHILDREN, YE SHALL NOT ENTER IN TO THE KINGDOM of HEAVEN. Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. Whosoever shall offend one of these little ones that believe in Me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea. And if thy hand offend thee, cut it off; and if thy foot offend thee, cut it off, and cast them from thee; it is better for thee to enter into life without a hand, than having two hands, or two feet, then to be cast into the everlasting fire, that never shall be quenched. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into the kingdom of God with one eye rather than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched. For the Son of Man is come to save that which was lost.

THE ORDER FOR CONVICTION OF A FRIEND.

Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone, if he shall hear thee, thou hast gained thy brother. And if he trespass against thee seven times in a day, and seven times in a day turn to thee saying: I repent; thou shalt forgive him. But if he will not hear thee, then take with thee one or two men, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you: WHATSOEVER YE SHALL BIND ON EARTH SHALL BE BO

НА НЕБЕСИ».

«Истинно також говорю вамъ: ЕСЛИ ДВОЕ ИЗЪ ВАСЪ НА ЗЕМЛИ СОГЛАСЯТСЯ ПРОСИТИ О ЧЕМЪ ЛИБО; ВСЕ ТОЕ ДАНО ИМЪ БУДЕ ОТЪ ОТЦА НЕБЕСНОГО; ИБО ГДЕ СОБЕРУТСЯ ДВОЕ ИЛИ ТРОЕ ВО ИМЯ МОЕ; ТАМЪ И Я ПОСРЕДИ ИХЪ».

UND IN HEAVEN; AND WHATSOEVER YE SHALL LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN. Again I say unto you:— THAT IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANYTHING THAT THEY SHALL ASK, IT SHALL be DONE FOR THEM OF MY FATHER WHICH IS IN HEAVEN. FOR WHERE TWO or THREE are GATHERED in MY NAME, THERE AM I IN THE MIDST of THEM.

ЯКЪ ПРОЩАТИ ОБИДЫ БЛИЖНЕМУ.

HOW TO FORGIVE OFFENCES TO A NEIGHBOUR.

Въ той часъ приступилъ къ Іисусу Христу Петръ, сказавши: «Господи! сколько разъ долженъ я отпущати брату моему, если онъ погрѣшитъ противъ мене? Отпущати ли ему до семи разъ?»

Іисусъ говоритъ ему: «Не говорю тебѣ до семи, но до семижды семидесяти разъ. Про тое царствіе небесное подобно царю, который захотѣлъ сосчитатися съ рабами своими. Коли же началъ онъ считатися, приведеный былъ ко нему нѣкто, который былъ ему долженъ десять тысячъ талантовъ. А якъ онъ не малъ чѣмъ заплатити, то Государь приказалъ продати его, жену его, и дѣтей, и все, что онъ малъ, и вернути долгъ. Но рабъ той палъ, и кланяючись ему, говорилъ: Государь! потерпи на мнѣ, и все тебѣ заплачу. Государь, умилосердившись надъ рабомъ тѣмъ, отпустилъ долгъ ему.

Вышедши рабъ той, нашелъ одного изъ товарищей своихъ, который долженъ былъ ему сто динаріевъ; и схвативши его, дусилъ, кажучи, отдай менѣ долгъ». Товарищъ его, падши къ его ногамъ, умолялъ его, и говорилъ: «потерпи, братъ, и все заплачу тебѣ. Но онъ не захотѣлъ, а пошелъ, и посадилъ его въ тюрьму, поки не отдастъ долга. Товарищи его, видѣвшіи произшедшее, дуже огорчились; и пришедши, розска зали Государю своему все, что случилось. Въ той часъ Государь призывае его и говоритъ ему: «Злый рабе! цѣлый долгъ твой я отпутсилъ тебѣ, про тое что ты упросилъ мене. Не надлежало ли и тебѣ помиловати товарища твоего, якъ и я тебе помиловалъ? И, розгнѣвавшись Государь его отдалъ его истязателямъ, поки не отдастъ всего, что

Then came Peter to Jesus, and said: Lord, how many times shall I forgive my brother if he will sin against me? Shall I forgive him till 7 times? Jesus said unto him: I say not unto thee: Until seven times, but UNTIL SEVENTY TIMES SEVEN. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants, and when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But foras much as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying: Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow servants, which owed him an hundred pence; and he laid his hands on him and took him by the throat, saying: Pay that thou owest. And his fellow servant fell down at his feet,and besought him saying:

Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him: O thou wicked servant, I forgave thee all that debt, because thou desiredst me; shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the torments, till he should pay all

долженъ ему.

ТАКЪ И ОТЕЦЪ МОЙ НЕБЕСНЫЙ ПОСТУПИТЪ СЪ ВАМИ, ЕСЛИ КАЖДЫЙ НЕ ОТПУСТИТЪ ОТЪ СЕРДЦА БРАТУ СВОЕМУ СОГРѢШЕНІЙ ЕГО.

that was due unto him. SO LIKEWISE MY HEAVENLY FATHER WILL DO ALSO UNTO YOU, IF YE FROM YOUR HEARTS FORGIVE NOT EVERY ONE HIS BROTHER THEIR TRESPASSES.

НЕОСУЖДЕНІЕ ГРѢШНИЦЫ.

(Іоан. 8, 1—59).

Іисусъ пошелъ (изъ храма) на гору Масличную; а рано снова пришелъ въ храмъ, и народъ шелъ ко Нему. Онъ сѣлъ, и началъ учити ихъ. Тутъ книжники и фарисеи приводятъ ко Нему одну женщину, взятую въ прелюбодѣяніи; и, поставивши ю посреди, говорятъ Ему: Учитель! сія женщина взята въ самомъ дѣйствіи прелюбодѣянія. А Мойсей въ законѣ заповѣдалъ намъ побивати такихъ каменями. Ты что на тое скажешь?

..Говорили же сіе, искушаючи Его, да бы найти что нибудь ко обвиненію Его.

Но Іисусъ, наклонившись внизъ, пи салъ перстомъ на землѣ (не обращаючи на нихъ вниманія). А коли настоятельно начали спрашивати Его: то вос клонившись, сказалъ имъ: «КТО ИЗЪ ВАСЪ БЕЗЪ ГРѢХА, НАЙ ПЕРВЫЙ КИНЕ НА НЮ КАМЕНЬ».

Они же, почувши тое, и будучи обличаемы своею совѣстію, уходили одинъ за другимъ, начинаючи отъ старѣйшинъ до послѣднихъ: и остался одинъ Іисусъ и женщина, стоящая посреди. Восклонившись же Іисусъ, и не видячи никого, кромѣ женщины, сказалъ ей: «Женщина! где твои обвинители? Никто не осудилъ тебе?» Она отвѣчала: «никто, Господи!». Іисусъ же сказалъ ей: «И Я тебе не осуждаю. Иди, и дальше не грѣши.

CONDEMNING NOT THE SINFUL WOMAN.

(John 8, 1—59).

When Jesus began to teach the people in the temple, the scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they said unto Him: Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what say Thou?

This they said tempting Him, that they might have to accuse Him. But Jesus stooped down, and with His finger, write on the ground, as though He heard them not. So when they continued asking Him, He lifted up Himself, and said unto them: HE THAT IS WITHOUT SIN among YOU, LET HIM FIRST CAST A STONE AT HER. And again He stooped down, and wrote on the ground, and they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself, and saw no one, but the woman, He said unto her: Woman, where are those thine accusers? hath no man condemned thee? She said: No man, Lord. And Jesus said unto her: Neither do I condemn thee: go and sin no more.

ПРИТЧА О МИЛОСЕРДНОМЪ САМАРЯНИНѢ.

(Лук. 10, 25-37).

Нѣкоторый законникъ всталъ, и, искушаючи Христа, спросилъ: «Учитель! что менѣ дѣлати, чтобы наслѣдовати жизнь вѣчную?» Онъ же (Господь) спросилъ его: «въ законѣ, что написано? якъ читаешь?»

Онъ (законникъ) сказалъ въ отвѣтъ: «ВОЗЛЮБИ ГОСПОДА БОГА ТВОЕГО ВСѢМЪ СЕРДЦЕМЪ ТВОИМЪ, И всею ДУШЕЮ ТВОЕЮ, И ВСЕЮ КРѢПОСТІЮ ТВОЕЮ, И ВСѢМЪ РОЗУМѢНІЕМЪ ТВОИМЪ; И БЛИЖНЯГО СВОЕГО, ЯКО САМЪ СЕБЕ». Сказалъ ему (Господь): правильно ты отвѣчалъ: такъ поступай, и будешь жити».

..Но законникъ, желаючи оправдати себе, сказалъ Іисусу: «а кто мой ближній»? На сіе сказалъ Христосъ: нѣкоторый человѣкъ шелъ изъ Іерусалима въ Іерихонъ, и достался розбойникамъ, которыи сняли съ него одежду, изранили его, и ушли, лишивши его ледво живымъ. По случаю нѣкоторый священникъ шелъ тою дорогою; и увидѣвши его, прошелъ около. Такожь и левитъ бывши на томъ мѣстѣ, подошелъ, посмотрѣлъ, и прошелъ мимо. А нѣкоторый, проѣзжающій самарянинъ, нашедши и увидѣвши его, сжалился. И подошедши, перевязалъ ему раны, возливаючи на нихъ елей и вино и, посадивши его на своего осла, привезъ его въ гостинницу и возымѣлъ о немъ попеченіе. На другій день, отъѣзжаючи, вынулъ два денарія, далъ хозяину, и сказалъ ему:— подбай о немъ: и если что больше издержишь, я отдамъ тебѣ, коли вернусь. Кто, думаешь, (сказалъ Господь законнику), изъ тѣхъ троихъ, былъ ближній доставшемуся разбойникамъ?»

Законникъ сказалъ: «оказавшій ему милость». Тогда Іисусъ сказалъ ему:— «ИДИ, И ТЫ ПОСТУПАЙ ТАКОЖЬ».

УВѢЩАНІЯ УЧЕНИКАМЪ.

(Лук. 12, 1-53. Мат. 5, 25, 26, 6, 19-21. 26-34, 10, 19—20. 26—33, 24, 42-51. Лук. 13, 1—9).

Межи тѣмъ (якъ, на обѣдѣ у фарисея, фарисеи и книжники старались уловити что-нибудь изъ устъ Іисуса Христа, въ чемъ бы обвинити Его), коли собрались многіи тысячи народа, такъ что тѣснили другъ друга, Онъ началъ

PARABLE ABOUT THE MERCIFUL SAMARITAN.

(Luke 10, 25-37).

A certain lawyer stood up and tempted Him (Jesus Christ), saying: Master, what shall I do to inherit eternal life? Jesus said unto him: What is written in the law? how readest thou? And he answering said: THOU SHALT LOVE THE LORD THY GOD WITH ALL thy HEART, AND WITH ALL THY SOUL, AND WITH ALL T H Y STRENGHT, AND WITH ALL THY MIND; AND THY NEIGHBOUR AS THYSELF.

And He said unto him: Thou hast answered right; this do, and thou shalt live. But he (the lawyer, willing to justify himself, said unto Jesus. And who is my neighbour? Jesus annswering said: A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, passed by on the other side; and likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him: Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he (the lawyer) said: He that shewed mercy on him. Then said Jesus unto him: Go, and do thou likewise.

ADMONITION TO THE DISCIPLES.

(Luke 12, 1-53; Mat. 5, 25-26, 6, 19-34; Luke 13, 1-9).

In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of

говорити спочатку ученикамъ своимъ: «БЕРЕГИТЕСЬ ЗАКВАСКИ ФАРИСЕЙСКОЙ. которая есть лицемѣріе. Ибо ни крылось: ни тайного, чего бы не узнали. Говорю же вамъ, друзьямъ Моимъ: не бойтесь убивающихъ тѣло, и послѣ не могущихъ ничего больше сдѣлати... Но скажу вамъ, кого боятися: бойтесь того. кто по убіеніи мае ВЛАСТЬ ввергнути въ геенну: ей, говорю вамъ,

«Сказываю же вамъ: всякого, кто истого бойтесь».

повѣдае Мене передъ человѣками, и Сынъ человѣческій исповѣдае передъ Ангелами Божіими. А кто отвергнется Мене передъ человѣками; той отверженый буде передъ Ангелами Божіими. И всякій, кто скаже слово на Сына человѣческого, отпустится ему; а кто скаже хулу на Святого Духа, той не буде прощеный. Коли же приведутъ васъ въ синагоги, къ начальствамъ и властямъ; не старайтесь. якъ или что отвѣчати, или что говорити, ибо Духъ Святый научитъ васъ въ той часъ, что треба говорити». ..Нѣкто изъ народа сказалъ Ему: «Учитель! скажи брату моему, чтобы онъ роздѣлилъ со мною наслѣдство».

Онъ же сказалъ человѣку тому: «Кто Мене поставилъ судити или дѣлити васъ?». .

Притомъ сказалъ имъ: «смотрите, варуйтесь любостяжанія, ибо жизнь человѣка, при всемъ избыткѣ его, не залежитъ отъ его имѣнія».

И СКАЗАЛЪ ИМЪ ПРИТЧУ: У одного богатого человѣка хорошій былъ въ полѣ урожай; и онъ розсуждалъ самъ съ собою, кажучи: что менѣ роби ти? менѣ некуда собрати плодовъ моихъ. И сказалъ: вотъ что я сдѣлаю: сломаю житницы мои, и побудую побольше; и соберу туда хлѣбъ мой, и все добро мое. И скажу душѣ моей: «Душа! много у тебе лежитъ добра, на многіи роки; покойся, ѣшь, пей, веселись». Но Богъ сказалъ ему: «безумный въ сію ночь душу твою возьмутъ у тебе; кому же достанется то, что ты заготовилъ?»

all: BEWARE YE OF THE LEAVNEITHER HID, THAT SHALL NOT BE KNOWN. And I say unto you, my friends: Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. And I say unto you: Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God; but he that denied Me before men, shall be denied before the angels of God. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. And when they bring you unto the synagogues, and unto magistrates, and powers; take ye no thought how or what ye shall say; for the Holy Ghost shall teach you in the same hour what ye ought to say.

And one of the company said unto Him: Master, speak to my brother, that he divide the inheritance with me. And He said unto him: Man, who made Me a judge, or a divider over you? And He said unto them: Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

And He said a parable unto them, saying: The ground of a certain rich man brought forth plentifully; and he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: this will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul: Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him: Thou fool

Такъ бывае съ тѣмъ (присовокупилъ Господь), кто собирае сокровища для себе, а не въ Бога богатѣе»!

УЧЕНИКАМЪ ЖЕ СВОИМЪ СКАЗАЛЪ: «Про тое Я вамъ говорю: не старайтесь душею вашею, что вамъ ѣсти; ни тѣломъ, во что одѣватися. Посмотрите на вороновъ; они ни сѣютъ, ни жнут; нѣтъ у нихъ ни хранилищъ, ни житницъ; и Богъ питае ихъ. Сколько же вы лучше птицъ?. Посмотрите на лиліи, якъ они ростутъ; не трудятся, ни прядутъ; но Я вамъ говорю, что и Соломонъ во всей славѣ своей не одѣвался какъ всякая изъ нихъ. Если же полевую траву, которая нынѣ росте, а завтра буде кинена въ пецъ Богъ такъ одѣвае, то кольми паче васъ, маловѣрныи!

И такъ не глядайте вы, что вамъ ѣсти, или что пити, и не безпокойтесь .Про тое, что всего того глядаютъ люди мірскіи, вашъ же Отецъ знае, что вы маете нужду въ томъ. Глядайте лучше царствія Божія, и все сіе приложится вамъ».

ИСЦѢЛЕНІЕ СКОРЧЕННОЙ ЖЕНЩИНЫ ВЪ СУББОТУ.

(Лук. 13, 10-21).

Въ одной изъ синагогъ училъ Христосъ въ субботу. Тутъ была женщина, восемнадцать лѣтъ одержимая недугомъ отъ духа нечистого; она была скорчена, и не могла стояти просто. Іисус, увидѣвши ю, подозвалъ и сказалъ ей: — «женщина! ты освобождаешься отъ недуга своего. И возложилъ на ню руки; она доразъ выпростилась, и стала славити Бога. .

При семъ начальникъ синагоги, него дуючи на то, что Христосъ исцѣлилъ ю въ субботу, сказалъ народу: есть шесть дней, въ которыи должно дѣлати; въ тѣ и приходите лѣчитися, а не въ день субботный».

Господь сказалъ ему въ отвѣтъ: «Ли цемѣръ! не отвязывае ли каждый изъ васъ въ субботу вола своего или осла отъ яслей, и не веде ли поити? Сію же

this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God. And He said unto His disciples: Therefore, I say unto you: Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on; the life is more than meat, and the body is more than raiment. Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? Consider the lilies how they grow; they toil not, they spin not, and yet I say unto ye, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to day in the field, and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.

HEALING OF THE INFIRM WOMAN ON THE SABBATH DAY.

(Luke 13, 10-21).

He (Jesus Christ) was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her self. And when Jesus saw her, He called her to him, and said unto Her: Woman, thou art looseth from thine infirmity. And He laid His hands on her. And immediately she was made straight, and glorified God.

And the ruler of the synagogue answered with indignation because that Jesus had healed on the sabbath day, and said unto the people: There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him and said: THOU HYPOCRITE, DOTH NOT EACH ONE OF YOU ON THE SABBATH LOOSE his OX OR HIS ASS FROM the STALL, AND LEAD HIM AWAY TO WA-

дочь Авраамову, которую связалъ сата на, тому восемнадцать лѣтъ, не надлежало ли освободити отъ узъ сихъ въ день субботный?».

Коли говорилъ Онъ сіе, всѣ противившіися Ему стыдились; и весь народъ радовался о славныхъ дѣлахъ Его.

ИСЦѢЛЕНІЕ СЛѢПОРОЖДЕННОГО.

(Іоан. 9, 1-41).

И проходячи, увидѣлъ (Іисусъ Христосъ) человѣка слѣпого отъ рожденія. Ученики Его спросили: «Равви! кто согрѣшилъ, онъ или родители его, что родился слѣпымъ?».

Іисусъ отвѣтствовалъ: «Ни онъ, не согрѣшилъ, ни родители его; но то для того, чтобы на немъ явились дѣла Божіи! Менѣ надлежитъ дѣла пославшого Мене, пока есть день; приде ночь, коли никто не може дѣлати. Доколѣ Я въ мірѣ; Я свѣтъ міру.

Сказавши сіе, плюнулъ на землю, сдѣлалъ бреніе изъ плюновенія, и помазалъ бреніемъ очи слѣпому. И сказалъ ему: «Иди, умыйся въ купальнѣ Силоамъ (что означае: посланъ). Онъ пошелъ, умылся и пришелъ зрячимъ.

Тутъ сосѣди и видѣвшіи, что онъ былъ слѣпый, говорили: не той ли то, который сидѣлъ и просилъ милостыни? Иныи говорили: то онъ, а иныи: похожій на него. Онъ же говорилъ: то я. Тогда спросили его, якъ отверзлись у тебе очи? Онъ сказалъ въ отвѣтъ: «человѣкъ, называемый Іисусъ, сдѣлалъ бреніе, и помазалъ менѣ очи, и сказалъ менѣ: поди въ купальню Силоамъ, и умыйся. Я пошелъ, умылся, и сталъ видѣти. Тутъ сказали ему, где Онъ? Онъ отвѣчалъ: не знаю.

Повели сего бывшого слѣпца до фарисеевъ. Была же суббота, коли Іисусъ сдѣлалъ бреніе, и отверзъ ему очи. Тогда нѣкоторыи изъ фарисеевъ говорили о Іисусѣ Христѣ: Сей человѣкъ не отъ Бога, бо не хранитъ субботы. Другіи же говорили: якъ може человѣкъ грѣшный творити такіи чудеса? Снова говорятъ слѣпому: ты что скажешь о Немъ, потому что Онъ тебѣ отверзъ очи? Онъ сказалъ: то Пророкъ! Тогда Іудеи не стали вѣрити и тому, что онъ былъ слѣпый и призвали родителей прозрѣвшого. И спытали ихъ: то ли сынъ вашъ, о которомъ вы говорите, что родился слѣпымъ? Якъ же онъ теперь видитъ?

Родители его сказали имъ въ отвѣтъ: мы знаеме, что то сынъ нашъ, и что

TERING? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when He had said these things, all His adversaries were ashamed; and all the people rejoiced for all the glorious things that were done by Him.

HEALING OF THE BLIND BORN MAN.

(John 9, 1—41).

And as Jesus passed by, we saw a man which was blind from his birth. His disciples asked Him, saying: Master! Who did sin, this man, or his parents, that he was born blind? Jesus answered: Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of Him that sent Me, while it is day; the night cometh: when no man can work. As long as I am in the world, I am the light of the world.

When He had thus spoken, He spat on the ground, and made clay of the spittle, and He annointed the eyes of the blind man with the clay. And said unto him: Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbours therefore, and they which before had seen him that he was blind, said: Is not this he that sat an begged? Some said: This is he; others said: he is like him, but he said, I am he. Therefore said they unto him: How were thine eyes opened? He answered, and said: A man that is called Jesus made clay, and anointed mine eyes, and said unto me: Go to the pool of Siloam, and wash; and I went and washed, and I received sight. Then said they unto him: Where is He? He said: I know not. They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Therefore said some of the Pharisees: This man is not of God, because He keepeth not the sabbath day. Others said: How can a man that is a sinner do such miracles? And there was a division among them. They said unto the blind man again: What sayest thou of Him, that He hath opened thine eyes? He said: He is a prophet

онъ родился слѣпымъ. А якъ теперь ви дитъ, того не знаеме, или кто отверзъ ему очи, мы не знаемъ: онъ въ совершенныхъ лѣтахъ, самого спросите, самъ о себѣ скаже. Такъ отвѣчали родители его, потому что боялись іудеевъ; ибо іудеи сговорились уже, чтобы, кто признаетъ Его за Христа, того отлучати отъ синагоги. Посему то родители сказали: самъ въ совершенныхъ лѣтахъ; самого его спытайте.

И такъ другій разъ призвали того человѣка, который былъ слѣпый, и сказали ему: «воздай славу Богу; мы знаеме, что сей человѣкъ грѣшникъ. Онъ сказалъ имъ въ отвѣтъ: «грѣшникъ ли Онъ, того я не знаю; знаю только то, что я былъ слѣпый, а теперь вижу».

Еще спытали его: что Онъ съ тобою сдѣлалъ? Якъ отверзъ тебѣ очи?» Ототвѣчалъ имъ:

«Я уже сказалъ вамъ, и вы не слухали; что еще хочете чути? или и вы хочете сдѣлатися Его учениками?». Они же стали укоряти его, и сказали: «ты ученикъ Его, а мы Мойсеевы ученики».

Человѣкъ прозрѣвшій сказалъ имъ въ отвѣтъ: то и дивно, что вы не знаете, откуда Онъ, а Онъ отверзъ менѣ очи. Но мы знаеме, что грѣшниковъ Богъ не слухае; а если кто чтитъ Бога и творитъ волю Его, того слухае. Отъ вѣка не чути, чтобы кто отверзъ очи слѣпорожденному. Если бы Онъ не былъ отъ Бога, то не могъ бы творити ничего такого.

Сказали ему фарисеи въ отвѣтъ: «во грѣхахъ ты весь родился, и ты ли насъ учишь»? И выгнали его вонъ.

Іисусъ, почувши, что выгнали его вонъ, и нашедши его, сказалъ ему: вѣруешь ли ты въ Сына Божія? Онъ отвѣтствовалъ и сказалъ: «А кто Онъ, Господи, чтобы менѣ вѣровати въ Него?»

Іисусъ сказалъ ему: « и видѣлъ ты Его, и Онъ говоритъ съ тобою».

Онъ же сказалъ: вѣрую, Господи! И поклонился Ему.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying: Is this your son who say was born blind? how then doth he now see? His parents answeredt hem said: We know that this is our our son, and that he was born blind, but by what means he now seeth we know not; or who hoth opened his eyes, we know not: he is of age, ask him; he shall speak for himself. These words spoke his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. Therefore said his parents; He is of age; ask him. Then again called they the man that was blind, and said unto him; Give God the praise, we know this man is a sinner. He answered and said: Whether he is a sinner, or no, I know not; one thing I know that, whereas I was blind, and now I see.

Then said they to him again: — What did He to thee? how opened He thine eyes? He answered them: I have told you already, and yet ye did not hear; wherefore would you hear it again? will you also be HIS disciples?

Then they reviled him, and said; Thou art his disciple; but we are Mose's disciples. The man answered and said unto them: Why herein, is a marvellous thing that ye know not from whence He is, and yet He hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, Him He heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, He could do nothing.

The Pharysees answered and said unto him: Thou wast althogether born in sins, and dost thou teach us? And they cast him out. Jesus heard that they had cast him out; and when He had found Him, He said unto him: Dost thou believe on the Son of God? He answered and said: — Who is He, Lord, that I might believe on Him? And Jesus said unto him: Thou hast both seen Him, and it is He that talketh with thee. And he said: Lord, I believe. And he worshipped Him.

ИСЦѢЛЕНІЕ ОТЪ ВОДЯНОЙ БОЛѢЗНИ.

(Лук. 14, 1—35).

Случилось Ему (Іисусу Христу) въ субботу придти обѣдати въ домъ нѣкоего начальника фарисеевъ; и они подстерегали Его. Тутъ предсталъ передъ Нимъ нѣкоторый человѣкъ, страждущій водяною болѣзнію. Іисусъ, начавши рѣчь, спыталъ законниковъ и фарисеевъ: позволительно ли лѣчити въ субботу? Они молчали. И прикоснувшись (Господь), исцѣлилъ его, и отпустилъ. При семъ сказалъ имъ (книжникамъ и фарисеямъ, Іисусъ Христосъ): если у кого изъ васъ оселъ или волъ упаде въ колодезь, не доразъ ли вытягнете его въ субботу?

И не могли отвѣчати Ему на сіе.

THE HEALING FROM DROPSY.

(Luke 14, 1—35).

And it came to pass, as He (Jesus Christ) went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched Him. And, behold, there was a certain man before Him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? And they held their peace. And He took him, and healed him, and let him go; and answered them, saying: Which of you shall have an ass or an ox fallen in to a pit, and will not straightway pull him out on the sabbath day? And they could not answer Him again to these things.

ПРИТЧА О ВЕЛИКОЙ ВЕЧЕРИ.

Іисусъ Христосъ сказалъ имъ такую притчу: — Нѣкоторый человѣкъ сдѣлалъ великую вечерю и звалъ многихъ. И коли наступилъ часъ вечери, послалъ раба своего сказати званнымъ: Идите, ИБО ВСЕ УЖЕ ГОТОВО.

И начали всѣ, якъ бы сговорившись, извинятися. Первый сказалъ ему: я купилъ землю, и имѣю пойти осмотрѣти ю; прошу тебе, извини мене. — Другій сказалъ: я купилъ пять паръ воловъ, и иду испытати ихъ: прошу тебе, извини мене. — Третій сказалъ: «я женился, и про тое не могу прійти».

И вернувшись рабъ той, донесъ о семъ (объ отказѣ званныхъ придти на вечерю) господину своему. Тогда розгнѣвавшись газда дома, сказалъ рабу своему: «Иди скорше по улицамъ и переулкамъ, и приведи сюда нищихъ, увѣчныхъ, хромыхъ и слѣпыхъ. Потомъ рабъ сказалъ господину: исполнено по приказанію твоему, и еще есть мѣсто.

PARABLE ABOUT THE GREAT SUPPER.

Jesus Christ told them the following parable:

A certain man made a supper, and bade many, and sent his servant at supper time to say to them that were bidden: Come, for all things are now ready. And they all with one consent began to make excuse. The first said, unto him: I have bought a piece of ground, and I must need go and see it; I pray thee have me excused. And another said: I have married a wife, and therefore, I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said: Lord, it is

Господинъ сказалъ рабу: «Иди по дорогамъ и по изгородамъ, и уговори придти, чтобы наполнился домъ мой; ибо сказываю вамъ, что никто изъ тѣхъ званныхъ не отвѣдаетъ моего ужина, ибо много званныхъ, но мало избранныхъ.

done as thou hast commandeth, and yet there is room. And the lord said unto the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you: That none of those men which were bidden shall taste of my supper.

ПРИТЧА О БЛУДНОМЪ СЫНѢ.

(Лука 15, 1-32. 16, 1-17).

Сходились такожь ко Нему (Іисусу Христу) всѣ мытари и грѣшники слуха ти Его. Фарисеи и книжники роптали, кажучи: Онъ грѣшниковъ принимае и ѣстъ съ ними.

Іисусъ Христосъ сказалъ имъ притчу—: Кто изъ васъ, маючи сто овецъ,

Еще сказалъ Господь: у одного чело вѣка было два сына: Молодшій изъ нихъ сказалъ отцу: Отче! дай менѣ слѣдующую менѣ частину маетка. И отецъ роздѣлилъ имъ маетокъ. Не по долгомъ времени, меньшій сынъ, собравши все, пошелъ въ дальную сторону, и тамъ рос тратилъ весь свой маетокъ, жіючи роспустно. Коли же онъ прожилъ все, насталъ великій голодъ въ той странѣ, и онъ началъ нуждатися. И пошелъ, при сталъ до одного изъ жителей краины той; а той послалъ его на поля пасти свиней. И онъ радъ былъ наполнити чрево свое кормомъ, который ѣли свини, но никто не давалъ ему.

Пришедши же въ себе, сказалъ: сколько наемниковъ у отца моего довольствуются хлѣбомъ съ избыткомъ, а я умираю съ голоду! Встану, пойду къ отцу моему, и скажу ему: Отче! я согрѣшилъ противъ неба и передъ тобою, и уже недостойный называтися сыномъ твоимъ: прими мене въ число наемниковъ твоихъ. Онъ всталъ и пошелъ къ отцу своему.

И коли еще онъ. былъ далеко; увидѣлъ его отецъ его, и сжалился надъ нимъ, и побѣжалъ, кинулся ему на шею, и цѣловалъ его. Сынъ же сказалъ ему: Отче! я согрѣшилъ противъ неба и передъ тобою; и уже не достойный называтися сыномъ твоимъ.

А отецъ сказалъ рабамъ своимъ: принесите лучшую одежду, и одѣньте его, и надѣньте перстень на руку ему, и сапоги на ноги.; и приведите откормленного теленка, и заколите; станеме ѣсти ,и веселитися; ибо сей сынъ мой мертвый былъ, и ожилъ; пропадалъ, и нашелся. И начали веселитися.

Старшій же сынъ его былъ на полѣ; и вернувшись, коли приближался къ дому, почулъ ликованіе и спѣвы. И приз

PARABLE ABOUT THE PRODIGAL SON.

(Luke 15, 1-32; 16, 1-17).

Then drew near unto Him (Jesus Christ) all the publicans and sinners to hear him; and the Pharisees and scribes murmured, saying: This man receiveth sinners, and eateth with them.

And He spake this parable unto them, saying: A certain man had two sons, and the younger of them said to his father: Father, give me the portion of goods that falleth to me. And he divided unto them his property. And not many days after the younger son gathered all together, and took his journey into a country, and there wasted his wealth with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to pasture swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said: How many hired servants of my father's have bread enough and to spare, and I perish with hunger? I will arise and go to my father, and will say unto him: Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him: Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants: Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet, and bring hither the fatted calf, and kill it; and let us eat, and be merry; for this my son was dead, and is alive again; he was lost, and is found. And they began to be mar

вавши одного изъ слугъ, спросилъ, что бы такое было? Онъ сказалъ ему: — братъ твой пришелъ; и отецъ твой закололъ откормленного теленка, бо увидѣлъ его здоровымъ.

Онъ розсердился, и не хотѣлъ войти. Въ той часъ отецъ его, вышедши, звалъ его. Но онъ сказалъ въ отвѣтъ отцу: я столько лѣтъ служу тебѣ, и николи повелѣнія твоего не преступалъ; но ты николи не далъ менѣ и козленка, чтобы менѣ повеселитися съ друзьями моими. А коли сей сынъ твой, промотавшій имѣніе твое съ блудницами, пришелъ, то мой! ты завсе со мною, и все мое — ты закололъ для него откормленное теля.

Онъ же (отецъ) сказалъ ему: сынъ мой! ты завсе со мною, и все мое, твое. твое. А томъ треба было порадоватися и повеселитися, что (братъ тво й сей мертвъ былъ и ожилъ; пропадалъ и нашелся..

ry. Now his elder son was in the field; and as he came and drew nigh to the house, he heard the music and dancing. And he called one of the servants, and asked, what these things meant. And he said unto him: Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in; therefore came his father out, and intreated him. And he answering said to his father: Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends. But as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him: Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad; for this thy brother was dead, and is alive again; and was lost, and is found.

НАУКА О СВЯТОСТИ БРАКА.

(Матѳ. 19, 3—12. Марка 10, 2-12. Луки 16, 18).

И приступили ко Нему фарисеи и спы тали Его, искушаючи Его: по всякойли причинѣ можно разводитися человѣку со женой своей? Онъ же сказалъ имъ въ отвѣтъ: Что вамъ заповѣдалъ Мойсей? Они сказали: Мойсей позволилъ писати розводное письмо, и розводитися.

И отвѣтствуючи Іисусъ сказалъ имъ: «По жестокосердію вашему онъ написалъ вамъ заповѣдь сію. Не читали-ли вы, что сотворившій человѣка вначалѣ, мужа и жену сотворилъ ихъ (Быт. 1, 27)? И сказалъ: «Посему оставитъ человѣкъ отца своего и матерь свою и прилѣпится къ женѣ своей, и будутъ два одна плоть. И ТАКЪ, ЧТО БОГЪ СОЧЕТАЛЪ, ТОГО ЧЕЛОВѢКЪ ДА НЕ РАЗЛУЧАЕ. Я ВАМЪ ГОВОРЮ: КТО РОЗВЕДЕТСЯ СЪ ЖЕНОЮ СВОЕЮ НЕ ЗА ПРЕЛЮБОДѢЯНІЕ, И ЖЕНИТСЯ НА ДРУГОЙ, ПРЕЛЮБОДѢЙСТВУЕ.

TEACHING CONCERNING THE HOLINESS OF MARRIAGE.

(Mat 19, 3-12; Mark 10, 2-12; Luke 16, 18).

The Pharisees came unto Him (Je sus Christ)„ tempting Him, and saying unto Him: Is it lawful for a man to put away his wife for every cause?

And Jesus Christ said unto them: What did Moses command you? And they said: Moses suffered to write a bill of divorcement, and so put her away. And Jesus answered, and said unto them: For the hardness of your heart he wrote you this precept. Have ye not read that He which made them at the beginning made them male and female. For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh. WHAT THEREFORE, GOD JOIN ED TOGETHER, LET NO MAN PUT ASUNDER. And I say unto you: Whosoever shall put away his wife, except it be for fornication, and shall marry another, commiteth adul tery.

ПРИТЧА О ЧЕЛОВѢКѢ БОГАТОМЪ И НИЩЕМЪ ЛАЗАРѢ.

(Лук. 16, 19-31. 17, 1—10).

Нѣкоторый человѣкъ былъ богатый, одѣвался въ порфиру и виссонъ, и пировалъ всякій день роскошно.

Былъ также нищій, именемъ Лазарь, который лежалъ у воротъ его, покрытый струпьями и желалъ насытитися крошками, падающими со стола богатого; и псы, приходячи, лизали гной его. Умеръ нищій, и отнесенный былъ ангелами на лоно Авраамово. Умеръ и богатый, и погребли его. Во адѣ, будучи въ мукахъ, онъ возвелъ очи свои, увидѣлъ вдали Авраама, и Лазаря на лонѣ его. И возопивши, сказалъ: «Отче Авраме, умилосердись надо мною, и пошли Лазаря, чтобы омочилъ конецъ перста своего въ водѣ, и прохладилъ языкъ мой; ибо я мучусь въ пламени семъ». Но Авраамъ сказалъ богатому: «чадо, вспомни, что ты благоденствовалъ въ жизни своей, а Лазарь бѣдствовалъ; нынѣ онъ тутъ утѣшается, а ты страдаешь и сверхъ всего того межи нами и вами утверждена великая пропасть, такъ что хотящіи отсюда перейти къ вамъ (для оказанія помощи), не могутъ, также от туда къ намъ не переходятъ». Въ той часъ богачъ сказалъ: «и такъ прошу тебе, отецъ мой, пошли Лазаря въ домъ отца моего; ибо у мене пять братьевъ; най онъ предостереже ихъ, чтобы и они не пришли въ сіе мѣсто мученія».

Авраамъ сказалъ ему: «У нихъ есть Мойсей и пророки; най слухаютъ ихъ».

Богачъ же сказалъ: «нѣтъ, отче Авраме! но если кто изъ мертвыхъ приде къ нимъ, покаются».

Тогда Авраамъ сказалъ ему: «Если

PARABLE ABOUT THE RICH MAN AND BEGGAR LAZARUS.

(Luke 16, 19-31, 17, 1-10).

There was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with crumbs which fell from the rich man's table; moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. And in the hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said: Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted and thou art tormented; and beside this all, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said: I pray thee therefore, father, that thou wouldst send Lazarus to my father's house; for I have five brothers; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him: They have Moses, and the prophets; let them hear them. And he said: Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him: If they hear not

Мойсея и пророковъ не послухаютъ, то хотя бы кто изъ мертвыхъ воскресъ, не повѣрятъ».

Moses and the prophets, neither will they be persuaded if someone would rose from the dead.

ИСЦѢЛЕНІЕ ДЕСЯТИ ПРОКАЖЕННЫХЪ.

(Лук. 17, 11-19).

Идучи въ Іерусалимъ, Іисусъ Христосъ проходилъ межи Самаріей и Галилеею. И коли входилъ Онъ въ одно село, встрѣтили Его десять человѣкъ прокаженныхъ, которыи остановились вдали, и голоснымъ голосомъ закричали: Іисусъ Наставникъ! помилуй насъ.

Увидѣвши ихъ, Онъ сказалъ имъ: «пойдите, покажитесь священникамъ; и они, идучи дорогою, очистились. Одинъ изъ нихъ, чувствуючи себе исцѣленнымъ, голосно прославляючи Бога, палъ ницъ къ ногамъ Его, дякуючи Ему и то былъ самарянинъ. Іисусъ сказалъ: — «Не десять ли очистились? где же прочіи девять? якъ они не вернулись и не пришли воздати славу Богу, кромѣ сего иноплеменника?». И сказалъ ему: — «встань, иди, вѣра твоя спасла тебе!».

. HEALING OF THE TEN LEPERS.

(Luke 17, 11-19).

And it came to pass ,as Jesus went to Jerusalem, that He passed through the midst of Samaria and Galilee, and as He entered into a certain village, there met him ten men that were lepers, which stood afar off. And they lifted their voices, and said: Jesus, Master, have mercy on us! And when He saw them, He said unto them: Go, shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed.

And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. And fell down on his face at His (Jesus Christ's) feet, giving Him thanks, and he was a Samaritan. And Jesus answering said: Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And He said unto him: Arise, go thy way: thy faith hath made thee whole.

О ПРИШЕСТВІИ ЦАРСТВІЯ НЕБЕСНОГО.

(Мат. 24, 26; 27, 34-41» Гук. 17, 20-37).

Фарисеи спросили Его (Іисуса Христа): коли приде царствіе Божіе?.

Онъ сказалъ имъ въ отвѣтъ: не приде царствіе Божіе примѣтнымъ образомъ. И не скажутъ: вотъ, оно тутъ; или: вотъ, тамъ; ИБО ЦАРСТВІЕ БОЖІЕ ВНУТРИ ВАСЪ».

..И Онъ сказалъ ученикамъ: Придутъ дни, коли пожелаете видѣти въ одинъ изъ дней Сына человѣческаго, и не увидите. И якъ было во дни Ноевы, такъ буде и пришествіе Сына человѣческого, ибо якъ во дни передъ потопомъ, ѣли, и пили, женились и отдавали замужъ до дня, въ который вошелъ Ной въ ковчегъ, и не думали, поки не пришелъ потопъ, который погубилъ всѣхъ; такъ буде и пришествіе Сына человѣческого.

ON COMING OF THE KINGDOM OF HEAVEN.

(Mat. 24, 26; 27, 37-41; Luke 17, 20-37).

And when Jesus Christ was demaded of the Pharisees, when the kingdom of God should come, He answered them and said: The kingdom of God cometh not with observation: neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you. And He said unto the disciples: The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And as it was in the days of Noe, so shall be also the coming of the Son of man. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, and knew not until the flood came, and took them, and destroyed all; so also the coming of the Son of man be.

ПРИТЧА О МЫТАРѢ И ФАРИСЕѢ.

(Луки 16, 19-31; 17, 1-10).

Касательно тѣхъ, которыи запевнены, что они праведны, и унижали другихъ, сказалъ Іисусъ Христосъ слѣдующую притчу:

Два человѣка пришли въ храмъ помолитися: одинъ Фарисей, а другій Мытарь. Фарисей, ставши, молился самъ въ себѣ такъ: Боже! благодарю Тебе, что я не такій, якъ прочіи человѣки, грабители, обидчики, прелюбодѣи, или якъ сей мытарь. Пощуся два разы въ тыжденъ; даю десятину отъ всего, что пріобрѣтаю. Мытарь же, стоячи вдали, не смѣлъ даже и очей возвести на небо; но, ударяючи себе въ грудь, говорилъ: Боже! милостивъ буди менѣ грѣшному!

Я вамъ сказываю, что сей (мытарь) пошелъ оправданый въ домъ свой, а не той Фарисей, ибо всякъ возвышающій себе, унизитися, а унижающій себе, возвысится.

PARABLE ABOUT THE PHARISEE AND PUBLICAN.

(Luke 16, 19-31; 17, 1-10).

Jesus Christ spake this parable concerning those which trusted in themselves that they were righteous, and despised others:

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank Thee, that I am not as other men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God, be merciful to me a sinner.

I tell you, this man went down to his house justified rather than the other (Pharisee); for every one that exalteth himself shall be abased; and he that humbled himself shall be exalted.

БЛАГОСЛОВЕНІ ДѢТЕЙ.

(Матѳ. 19, 13-30. 20, 1-16. Марк. 10, 12-31. Луки 18, 15—30).

Въ той часъ принесли къ Іисусу Христу малыхъ дѣтей, чтобы Онъ прикоснулся ко нимъ и возложилъ на кихъ руки, и помолился. Видячи тое, ученики не допускали ихъ дѣтей. Увидѣвши тое, Іисусъ вознегодовалъ и сказалъ ученикамъ: «Пустите дѣтей, най приходятъ ко Мнѣ, и не забороняйте имъ приходити, ко Мнѣ, ибо такихъ есть царствіе небесное. Истинно говорю вамъ: кто не приме царствія Божія, якъ дитина, той не войде въ него.

И обнявши ихъ, возложилъ на нихъ руки и благословлялъ ихъ.

BLESSING THE CHILDREN.

(Mat. 19, 13-30; 20, 1-16; Mark. 10, 12-31; Luke 18, 15-30).

Then were there brought unto Him (Jesus Christ) little children, that He would touch them and put His hands on them, and pray. When His disciples saw it, they rebuked them. When Jesus saw this, He was much displeased, and said unto them (the disciples): **Suffer the little children to come to Me, and forbid them not, for of such is the kingdom of heaven. Verily I say unto you: Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.** And He took them up in His arms, put His hands upon them, and blessed them.

Благословеніе дѣтей Іисусомъ Христомъ.
The blessing of children by Jesus Christ.

СОВѢТЪ БОГАТОМУ ЮНОШѢ.

И вотъ коли Онъ выходилъ въ путь, одинъ изъ знатныхъ спросилъ Его: «Учитель благій! что доброго маю я сдѣла ти, чтобы получити жизнь вѣчную?»

Іисусъ сказалъ ему: что ты Мене называешь благимъ? Никто не благъ, якъ только одинъ Богъ. Если же хочешь войти въ жизнь вѣчную, сохрани заповѣди. Онъ говоритъ Ему: Якіи? Іисусъ же сказалъ: Ты знаешь заповѣди: не убивай, не прелюбодѣйствуй, не кради, не лжесвидѣтельствуй, не обижай, почитай отца твоего и матерь, и люби ближняго твоего, якъ себе самого.

Юноша, отвѣчаючи Ему, сказалъ:— Учитель! Тое все сохранилъ я отъ молодости, чего еще не достае менѣ?.

Почувши сіе, Іисусъ сказалъ ему:— Еще одного тебѣ не достае; если хочешь быти совершенный, поди продай маетокъ твой, роздай нищимъ, и получишь сокровище на небеси; и приходи, слѣдуй за Мной, взявши крестъ». Почувши сіе слово, онъ же, съ печалью, отошелъ, бо малъ большей маетокъ.

Посмотрѣвши наоколо, Іисусъ Христосъ сказалъ ученикамъ своимъ: «истинно говорю вамъ, трудно богатому войти въ царствіе небесное; удобнѣйше верблюду пройти черезъ игольное ушко, нѣжъ богатому войти въ царствіе Божіе».

ИЗВѢСТІЕ О БОЛѢЗНИ ЛАЗАРЯ.

(Іоан. 11, 1—16).

Былъ же хворый нѣкто Лазарь, изъ Вифаніи, изъ села Маріи и Марфы, сестры еи. Марія же, которой братъ Лазарь былъ хворый, была тая, которая (впослѣдствіи) помазала Господа миромъ, и отерла ноги Его волосами своими.

Сестры послали сказати Іисусу Христу: Господи! той, кого Ты любишь, дуже хворый». Іисусъ, почувши, сказалъ — сія болѣзнь не къ смерти, но къ славѣ Божіей, да прославится черезъ ню Сынъ Божій.

Послѣ сего сказалъ Іисусъ ученикамъ: пойдеме снова въ Іудею. Ученики сказали Ему: Равви! давно ли іудеи глядали побити Тебе каменями, и Ты снова идешь туда? Іисусъ отвѣтствовалъ: не двѣнадцать ли годинъ во дни? Кто ходитъ днемъ, той не спотыкается, бо видитъ свѣтъ міра сего; а кто ходитъ ночію, спотыкается, бо свѣта нѣтъ съ нимъ.. Сказавши сіе, говоритъ имъ потомъ: Лазарь другъ нашъ, уснулъ, но Я иду розбудити его. На сіе ученики Его

ADVICE TO A RICH YOUTH.

And when He was gone forth in to the way, a certain ruler asked Him saying: Good Master! What shall I do, that I may have eternal life? Jesus said unto him: Why callest thou Me good? None is good, save one, that is, God. If thou wilt enter into life, keep the commandments: He saith unto Him: Which? Jesus said: Thou knowest the commandments: do not kill, do not commit adultery, do not steal, do not bear false witness, defraud not, honour thy father and mother; and thou shalt love thy neighbour, as thyself. The youth answered, and said unto Him: Master! all these have I observed from my youth: what lack I yet?. When Jesus heard these things He said unto him: If thou wilt be perfect, go and sell that thou hast, and distribute it unto the poor, and thou shalt have treasure in heaven, take up the cross, and follow Me. And when he heard this word, went away with sorrow for he had great possessions.. And Jesus looked around and said unto His disciples:

Verily, I say unto you, **that a rich man shall hardly enter in to the kingdom of heaven. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.**

NEWS CONCERNING LAZARUS' SICKNESS.

(John 11, 1—16).

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha It was that Mary, which afterwards anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.

Therefore, his sisters sent unto Him (Jesus Christ), saying: Lord, behold, he, whom Thou lovest is sick. When Jesus heard that, He said: This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Then after that saith He to His disciples: Let us go to Judea again. His disciples say unto Him: Master, the Jews of late sought to stone Thee, and goest Thou thiter again? Jesus answered: Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because here is no light in him

сказали: Господи! если уснулъ, то выздоровѣе. Іисусъ же говорилъ о смерти его; а они думали, что Онъ говоритъ о снѣ обыкновенномъ. Въ той часъ Іисусъ сказалъ имъ просто: Лазарь умеръ. И радуюсь за васъ, что Мене тамъ не было. дабы вы увѣровали, но пойдеме ко нему.

Тогда Ѳома, инакше называемый Дидимъ (Близнецъ), сказалъ соученикамъ: пойдеме и мы, умреме съ нимъ.

These things said He, and after that He saith unto them: Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples: Lord, if he sleep, he shall be well. Jesus spoke of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly: Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow disciple: Let us also go, that we may die with him.

ОТВѢТЪ СЫНАМЪ ЗАВЕДЕЕВЫМЪ.

(Матѳ. 20, 17-28. Марк. 10, 35, 45.).

Были же они (Іисусъ Христосъ и ученики Его) на пути, восходячи въ Іерусалимъ и шелъ Іисусъ впереди ихъ; и они безпокоились, и шли за Нимъ въ великомъ страхѣ.

И началъ имъ сказывати, что съ Нимъ буде. «Се мы восходиме въ Іерусалимъ, и совершится все написанное пророками о Сынѣ человѣческомъ. И Санъ человѣческій преданый буде первосвященникамъ и книжникамъ; и осудятъ Его на смерть, и предадутъ Его на поруганіе, и біеніе, и роспятіе, и поругаются Ему, и будутъ бити и плевати Ему въ лице, и, бивши, убіютъ Его и въ третій день воскресне.

Сыны Заведеевы, Іаковъ, и Іоаннъ, подошли ко Нему, и сказали: «Учитель! желали бы мы, чтобы Ты сдѣлалъ намъ, о чемъ попросиме». Онъ же сказалъ: «Что хочете, чтобы Я сдѣлалъ вамъ?» Они сказали: «дай намъ сѣсти у Тебе одному по правую руку, а другому по лѣвую, во славѣ Твоей».

Но Іисусъ сказалъ имъ: «Не знаете, чего просите; можете ли пити чашу, которую Я пію, или крещеніемъ, которымъ

AN ANSWER TO THE SONS OF ZABEDEE.

(Mat. 20, 17-28; Mark 10, 39-45; Luke 18, 31-34).

And they (Jesus Christ and His disciples) were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed, they were afraid, and He began to tell them, what things should happen unto Him. Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man. And the Son of man shall be deliver ed unto the chief priests, and unto the scribes: and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him, and shall spit upon Him, and put Him to death; and the third day He shall rise again.

And James and John, the sons of Zabedee came unto Him, saying: Master! we would like—shrdltashrdns ter! we would that Thou should do for us whatsoever we shall desire. And He said: What would ye that I should do for you?. They said unto

Я крещусь, можете ли креститися?». Они же сказали Ему: «можеме». Но Іисусъ сказалъ имъ: чашу Мою, которую Я пію, будете пити; и крещеніемъ, которымъ Я крещусь, будете креститися; А ЧТОБЫ СѢСТИ У МЕНЕ ПО ПРАВУЮ И ПО ЛѢВУЮ РУКУ, НЕ ОТЪ МЕНЕ ЗАЛЕЖИТЪ ДАТИ СІЕ ВАМЪ, НО КОМУ УГОТОВАНО ОТЪ ОТЦА МОЕГО.

Почувши сіе, прочіи десять учениковъ вознегодовати на двохъ братьевъ, Іакова и Іоанна.

Іисусъ же подозвавши ихъ, сказалъ: «вы знаете, что князи народовъ, господствуютъ надъ ними, и вельможи ихъ властвуютъ ними; но межи вами не должно такъ быти: А КТО ХОЧЕ БЫТИ БОЛЬШИМЪ МЕЖИ ВАМИ, НАЙ БУДЕ ВАМЪ СЛУГА, И КТО ИЗЪ ВАСЪ ХОЧЕ БЫТИ ПЕРВЫМЪ, НАЙ БУДЕ ВСѢМЪ РАБЪ: подобно якъ Сынъ человѣческій не для того пришелъ, чтобы Ему служили, но чтобы послужити и отдати душу свою для искупленія многихъ.

ІИСУСЪ ХРИСТОСЪ ВЪ ІЕРИХОНѢ.

(Мат. 20, 29-34. Марк. 10, 46-52. Лук. 18, 35—43, 19, 1—28).

Коли же Іисусъ подходилъ къ Іерихону, нѣкоторый слѣпецъ, сидячи на дорозѣ, просилъ милостыни. И почувши, что народъ проходилъ наоколо, спросилъ, что такое? Ему сказали, что Іисусъ Назорей иде.

И онъ сталъ взывати: «Іисусе, Сыне Давидовъ, смилуйся надо мною!». Іисусъ остановился и велѣлъ привести слѣпца до Себе.. Коли тотъ приблизился къ Нему, Іисусъ спросилъ его: «Что ты хочешь, чтобы Я тебѣ сдѣлалъ?» Слѣпецъ взмолился: «Господи, возврати менѣ зрѣніе!». И Христосъ сказалъ ему: «Получи зрѣніе; вѣра твоя спасла тебе». И слѣпецъ тотчасъ сталъ видѣти, и пошелъ вслѣдъ за Христомъ, восхваляючи имя Господне. И когда люди увидѣли сіе, стали восхваляти имя Господне.

Проходячи черезъ Іерихонъ, тутъ нѣкто именемъ Закхей, старшій межи мытарями, человѣкъ богатый, глядалъ видѣти Іисуса, чтобы узнати Его; но не

Him: Grant unto us that we may sit one on Thy right hand, and the other on Thy left hand, in Thy glory. But Jesus saith unto them: Ye know not what ye ask: can ye drink of the cup that I drink of? or be baptized with the baptizm that I am baptized with? And they said unto Him: We can. And Jesus said unto them: Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. **But to sit on My right hand and on My left hand is not Mine to give: but it shall be given to them for whom it is prepared.** And when the ten disciples heard it. they were moved with indignation against the two brethren, James and John. But Jesus called them to Him, and saith unto them: Ye know that the Princes of the Gentiles exercise dominion over them, and their great o n e s exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

JESUS CHRIST IN JERICHO.

(Mat. 20, 29-34; Mark. 10, 46-52; Luke 18, 35—43; 19, 1-28).

And it came to pass, that as He (Jesus Christ) was come nigh unto the Jericho, a certain blind man sat by the wayside begging; and hearing the multitude pass by, he asked what it meant? They told him, that Jesus of Nagareth passeth by. And he cried, syaing: Jesus, Thou Son of David, have mercy on me! And Jesus stood, and commanded him to be brought unto Him. And when he was come near, He asked him, saying:— What wilt thou that I shall do unto thee? And he said: Lord, that I may receive my sight. And Jesus said unto him: receive thy sight; thy faith had saved thee. And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

When Jesus entered and passed through Jericho, there was a man named Zaccheus, which was the chief among the publicans, and he was rich, and he sought to see Jesus who He was; and could not for the press

могъ за народомъ, бо малый былъ ростомъ. И забѣжавши впередъ, взлѣзъ на смоковницу, чтобы увидѣти Его, бо Христу надлежало проходити около неи. Іисусъ, коли пришелъ на сіе мѣсто, взгля нувши, увидѣлъ его и сказалъ ему: — «Закхей, слѣзай скорѣйше, нынѣ треба быти Менѣ у тебе въ домѣ». И Закхей слѣзъ поспѣшно и принялъ Христа съ радостію. И всѣ, видячи тое, роптали, кажучи, что Іисусъ вошелъ въ домъ ко грѣшному человѣку.

Закхей же, ставши, сказалъ Господу: «Господи! половину маетка моего я отдамъ нищимъ, и если кого чѣмъ окривдилъ, верну вчетверо».

Іисусъ сказалъ ему: «нынѣ пришло спасеніе дому сему, бо и онъ сынъ Авраамовъ; ибо Сынъ человѣческій пришелъ взыскати и спасти погибшее.

ВОСКРЕШЕНІЕ ЛАЗАРЯ.

(Іоанна 11, 17—57).

Пришедши же Іисусъ въ Вифанію, нашелъ, что онъ (Лазарь) четыре дни уже лежитъ во гробѣ. Многіи изъ іуде евъ пришли до Марфы и Маріи утѣшати ихъ въ печали о братѣ ихъ. Марфа, почувши, что иде Іисусъ, пошла на встрѣчу Ему; Марія сидѣла дома.

Марфа сказала Іисусу: Господи! если бы Ты былъ тутъ, братъ мой не умеръ бы. Но и теперь, знаю, что чего Ты попросишь у Бога, дастъ Тебѣ Богъ.

Іисусъ говоритъ ей: воскресне твой братъ. Марфа говоритъ Ему: знаю, что воскресне въ воскрэсеніе, въ послѣдній день. Іисусъ сказалъ ей: «Я ЕСМЬ ВОСКРЕШЕНІЕ И ЖИЗНЬ; ВѢРУЮЩІЙ ВЪ МЕНЕ, ЕСЛИ И УМРЕ, ОЖИВЕ. И всякій живущій, и вѣрующій въ Мене, не умре вовѣкъ. Вѣришь ли сему? Она говоритъ Ему: Такъ, Господи! я вѣрую, что Ты Христосъ Сынъ Божій, которому надлежало придти въ міръ. Сказавши сіе, Марфа пошла и позвала тайно Марію, сестру свою, кажучи: Учитель тутъ, и зове тебе. Она, якъ скоро почула, поспѣшно встала, и пошла ко Нему. ..

Марія же, пришедши туда, где былъ Іисусъ, и увидѣвши Его, пала къ ногамъ Его, и сказала: Господи! еслибы Ты былъ тутъ, не умеръ бы братъ мой..

Іисусъ, коли увидѣлю ю плачущую, и

because he was little of stature; and he ran before, and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place, He looked up, and saw him, and said unto him: Zacheus, make haste, and come down;, for today I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying. That He (Jesus Christ) was gone to be guest with a man that is a sinner.

And Zaccheus stood, and said unto the Lord: Behold, Lord! the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him: This day is salvation come to this house, forsomuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost.

REVIVING OF LAZARUS.

(John 11, 17-57).

When Jesus came into Bethany, He found that Lazarus had lain in the grave four days already. Many of the Jews came to Martha and Mary, to comfort them concerning their brother. Then Martha, as soon as she heard that Jesus was coming, went and met Him; but Mary sat still in the house. Then said Martha unto Jesus: Lord, if Thou hadst been here, my brother had not died; but I know that, even now, whatsoever thou wilt ask of God, God will give it Thee. Jesus saith unto her: Thy brother shall rise again. Martha saith unto Him: I know he shall rise again in the resurrection at the last day. Jesus said unto her: I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believest thou this? She saith unto Him: Yea, Lord! I believe that Thou art the Christ, the Son of God, which should come into the world. And when she had so saith, she went her way, and called Mary, her sister, secretly, saying: The Master is come and calleth for thee. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him: Lord, if Thou had been here, my brother had not died. When Jesus therefore saw her weep-

пришедшихъ іудеевъ плачущихъ, Самъ огорчился духомъ, и возмутился. И сказалъ: «Где вы положили его?» Говорятъ Ему: Господи! иди и посмотри.. Іисусъ прослезился. Въ той часъ іудеи говорили: смотри, якъ Онъ любилъ его. А денѣкоторыи изъ нихъ сказали: не могъ ли сей, отверзшій очи слѣпому, сдѣлати, чтобы и сей не умеръ?.

Іисусъ же, снова скорбячи внутренно, приходитъ ко гробу. То была пещера, и камень лежалъ на ней. Іисусъ говоритъ — отнимите камень. Сестра умершого Марфа говоритъ Ему: Господи! уже смердитъ: ибо четыре дни, якъ онъ во гробѣ. Іисусъ говоритъ ей; не сказалъ ли Я тебѣ; что если будешь вѣровати, то увидишь славу Божію?

И такъ отняли камень отъ пещеры, где положеный былъ умершій. Іисусъ-же возвелъ очи до неба, и сказалъ: «Отче! благодарю Тебе, что Ты услышалъ Мене. Я зналъ, что Ты завсе послухаешь Мене; но сказалъ сіе для народа, тутъ стоящого, дабы повѣрили, что Ты послалъ Мене». Сказавши сіе, Іисусъ воззвалъ громкимъ голосомъ: «Лазарь, иди вонъ!». И вышелъ умершій, обвитый по рукамъ и ногамъ пеленами; и лице его обвязано было платкомъ. Іисусъ говоритъ имъ: «розвяжите его; най иде».

Въ той часъ многіи изъ іудеевъ, пришедшіи къ Маріи, и видѣвшіи, что сотворилъ Іисусъ, увѣровали въ Него.

Денѣкоторыи изъ іудеевъ, видѣвшіи воскрешеніе Лазаря, пошли до фарисеевъ, и сказали имъ, что сдѣлалъ Іисусъ Христосъ. Первосвященники и фарисеи собрали совѣтъ, и говорили: что робити намъ? Сей человѣкъ много чудесъ робитъ. Ежели оставиме ЕГО такъ, то всѣ увѣруютъ въ Него: и придутъ Римляне, и завладѣютъ и мѣстомъ нашимъ, и народомъ. Съ того дня ухвалили убити Его.

ВЕЧЕРЯ ВЪ ДОМѢ СИМОНА ПРОКАЖЕННОГО.

(Мато. 26, 6-13. Марк. 14, 3—9. Іоанна 12, 1—14).

За шесть дней до Пасхи, пришелъ Іисусъ въ Вифанію, где былъ Лазарь, умершій, которого Онъ воскресилъ изъ мертвыхъ.

ing, and the Jews also weeping which came to her, He groaned in the spirit, and was troubled, and said: — Where have ye laid him? They said unto Him: Lord! come and see. Jesus wept. Then said the Jews: Behold how He loved him. And some of them said: Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said: — Take ye away the stone. Martha, the sister of him, that was dead, saith unto Him: Lord! by this time he stinketh; for he hath been dead four days. Jesus saith unto her: Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said: Father, I thank Thee that Thou hast heard Me; and I knew that Thou hearest Me always; but because of the people which stand by, I said it, that they may believe that Thou hast sent Me. And when He thus spoken, He cried with a loud voice: Lazarus, come forth! And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them: Loose him, and let him go. Then many of the Jews, which came to Mary, and had seen the things which Jesus did, believed on Him. But some went their way to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said: What do we? for this man doeth many miracles; if we let Him thuse alone, all men will believe on Him; and the Romans shall come and take away both our place and nation.

From that day forth they took counsel together for to put Him to death.

HOME OF SIMON THE LEPER.

(Mat. 26, 6-13; Mark 14, 3-9; John 12, 1-14).

Six days before the passover Jesus came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. When Jesus

Коли же Іисусъ былъ въ Вифаніи, въ домѣ Симона прокаженного, тамъ приготовили для Него вечерю и Марфа служила, а Лазарь былъ одинъ изъ возлежавшихъ съ Нимъ. Приступила ко Нему женщина съ алавастровымъ сосудомъ мира. То была Марія, которая, взявши фунтъ мира нардового, чистого, драгоцѣнного и, розбивши сосудъ, выляла Ему на голову, помазала ноги Іисуса, и отерла волосами своими ноги Его: и домъ наполился благоуханіемъ отъ мира.

Увидѣвши тое, ученики Его вознегодовали межи собою и говориди: для чего такая трата сдѣлана? ибо можно было тое миро продати за большую цѣну, больше, якъ тристо денаріевъ, и роздати ихъ нищимъ; и роптали на Марію. Особенно одинъ изъ учениковъ Его, Іуда Симоновъ Искаріотъ, который послѣ предалъ Его, сказалъ: «Для чего бы не продати тое миро за триста денаріевъ и не роздати ихъ нищимъ?» Сказалъ же сіе Іуда не про тое, чтобы старался о нищихъ, но про тое, что былъ тать (воръ). Онъ же имѣлъ денежный ящикъ и носилъ, что туда опускали.

Урозумѣвши же сіе, Іисусъ сказалъ имъ: «Оставьте ю; она тое сберегла на день погребенія Моего; она доброе дѣло сдѣлала; ибо нищихъ завсе маете съ собою, и коли ни захочете, можете имъ благотворити, а Мене не завсе маете. Истинно говорю вамъ, где ни буде проповѣдано Евагеліе сіе въ цѣломъ мірѣ, скажется и о томъ, что она сдѣлала въ памятку ѥи».

ВХОДЪ ГОСПОДЕНЬ ВЪ ІЕРУСАЛИМЪ.

(Матѳ. 21, 1-17. Марка 11, 1-11. Лук. 19, 29-46. Іоанна 12, 12—50).

На другій день (послѣ вечери у Симона прокаженного, въ Вифаніи), коли приблизились (Іисусъ Христосъ и ученики Его) къ Іерусалиму, и пришли къ

was in Bethany, in the house of Simon the leper, there they made Him a supper; and Martha served; and Lazarus was one of them that sat at the table with Him. There came unto Him a woman having an alabaster put of ointment. Mary took a pound of ointment of spikenard, very precious, and she brake the pot, and poured it on His head, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odour of the ointment When His disciples saw it, they had indignation, saying: to what purpose is this waste made? For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. Then said one of his disciples, Judas Iscariot, Simon's son, which betrayed Him after: Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein.

When Jesus understood this, He said unto them: Let her alone; against the day of My burying hath she kept this; she hath wrought a good work. For the poor always ye have with you, and whensoever ye will, ye may do them good; but Me ye have not always. Verily, I say unto you: wheresoever this gospel shall be preached in the whole world, this also that she hath done, shall be spoken of for a memorial of her.

LORD'S ENTRANCE INTO JERUSALEM.

(Mat. 21, 1-17; Mark 11, 1-11; Luke 19, 29-46; John 12, 12-50).

On the next day (after the supper in the home of Simon the leper, at Bethany), when they (Jesus Christ and His disciples) drew nigh unto Je

ВХОДЪ ГОСПОДЕНЬ ВЪ ІЕРУСАЛИМЪ.
THE LORD'S ENTRANCE INTO JERUSALEM.

Виѳфагіи, при горѣ, называемой Масличной, Іисусъ послалъ двохъ учениковъ, сказавши имъ: «Подите въ село, которое просто передъ ними, и доразъ, входячи въ него, найдете ослицу привязанную и осленка съ нею, привязанного, на которого никто изъ людей николи не возсѣдалъ; отвязавши его, приведите ко Мнѣ. И ежели кто спроситъ васъ, для чего тое дѣлаете, скажите ему, что Господь требуе ихъ (обоихъ, ослицу и осленка), доразъ отпуститъ ихъ сюда. Посланныи ученики пошли и нашли, якъ Онъ сказалъ имъ: осленка, привязанного у воротъ на перекресткѣ, и поступивши такъ, якъ велѣлъ имъ Іисусъ, отвязали его, и привели ослицу и осленка къ Іисусу, и положили наверхъ ихъ свои одежды. Іисусъ же, нашедши молодого осла, сѣлъ на него по предсказанному въ Писаніи. Сіе все было, да исполнится реченное пророкомъ, который говорилъ: Скажите дщери Сіоновой: Не бойся, дщерь Сіонова, се Царь твой грядеть къ тебѣ кротокъ, сидячи на ослѣ слабомъ, рожденномъ отъ подъяремныя— (Исх. 62. 11. Зах. 9, 9).

И коли Онъ ѣхалъ, множество народа постилали одежды свои по дорозѣ, а иныи срѣзывали вѣтви деревъ и метали на дорогу. . . .

Коли же Онъ сталъ уже спускатися съ горы Масличной; все множество учениковъ начало въ радости велеглас но хвалити Бога, за всѣ чудеса видѣнныи ними. Многіи изъ народа, пришедшого на праздникъ, почувши, что Іисусъ иде во Іерусалимъ, взяли пальмовыи вѣтви, и вышли Ему на встрѣчу, восклицаючи: ОСАННА СЫНУ ДАВИДОВУ! БЛАГОСЛОВЕНЪ ГРЯДЫЙ ВО ИМЯ ГОСПОДНЕ, ЦАРЬ ИЗРАИЛЬСКІЙ».

Фарисеи же говорили межи собою:— видите ли вы, что не успѣваете ничего? весь міръ за Нимъ иде. Тутъ денѣкоторыи изъ фарисеевъ, бывшихъ межи народомъ, сказали Ему: Учитель! уйми учениковъ своихъ. Но Онъ сказалъ имъ въ отвѣтъ: «Я вамъ сказываю, что если они умолчатъ, то камени возопіютъ».

И коли приблизился къ городу, то увидѣвши его, заплакалъ о немъ, кажучи: о если бы и ты, хотя въ сей день твой узналъ то, что служитъ къ благосостоянію твоему! Но сіе сокрыто отъ

rusalem, and were come to Viffagia, at the mountain called the mount of Olives, Jesus sent two disciples, saying unto them: Go ye into the village over against you, and as soon as ye be entered into it, ye shall find an ass tied and a colt with her tied, whereon yet never man sat; loose him and bring them unto Me; and if any man ask you, why do ye this, say unto him, that the Lord hath need of them; and straightway he will send them hither. And the disciples that were sent, went their way, and found even as He had said unto them — the colt tied by the gate, in a place where two ways met. And the disciples did as Jesus commanded them, and loose him, and brought the ass, and the colt to Jesus, and put on them their clothes.

And JESUS sat thereon, as it is foretold in the Scripture. All this was done, that it might be fulfilled which was spoken by the prophet, saying: **Tell ye the daughter of Sion: fear not, daughter of Sion; behold, thy King cometh unto thee, meek, sitting on an ass's colt, the foal of an ass.** And as He went, a very great multitude of people spread their clothes in the way; others cut down branches from the trees, and strawed them in the way. And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty work that they had seen. Many of the people that were come to the feast, when they heared that Jesus was coming to Jerusalem, took the branches of palm trees and went forth to meet Him and cried: **Hosanna** (Salvation) **to the Son of David! .Blessed is the King of Israel, that cometh in the name of the Lord!**

The Pharisees therefore said among themselves: perceive ye that ye prevail nothing? behold, the world is gone after Him. Here some Pharisees from among the multitude said unto Him: Master! rebuke thy disciples But He answered and said unto them: I tell you that, if these should hold their peace, the stones would cry out.

And when He was come near, He beheld the city, and wept over it, saying: If thou hadst known, even at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes.

очей твоихъ. Ибо придутъ на тебе дни, коли вороги твои обложатъ тебе окопами, и окружатъ тебе, и стѣснятъ тебе отовсюду; и разорятъ тебе до основанія, и побьютъ дѣтей твоихъ посреди тебе, и не оставятъ въ тебѣ камня на камени за то, что ты не урозумѣлъ времени посѣщенія своего.

И коли вступилъ Онъ въ Іерусалимъ, цѣлый народъ пришелъ въ волненіе, кажучи: кто то? Народъ же говорилъ:— то Іисусъ, пророкъ изъ Назарета Галлейского.

ИЗСУШЕНІЕ СМОКОВНИЦЫ.

(Мат. 21, 18-22. Марк. 11, 12-26).

На другій день (послѣ торжественного входа Господня въ Іерусалимъ), коли Онъ вертался въ городъ Іисусъ Христосъ взалкалъ. И увидѣвши издалека смоковницу, одну близко дороги, покрытую листьями, подошелъ до ней и, не найшовши ничего на ней, якъ только листья одни, сказалъ ей: Отнынѣ да не буде отъ тебе плода во вѣкъ.. И смоковница доразъ засохла.

РѢШЕНІЕ ВОПРОСА ЗАКОННИКА.

И приступилъ одинъ изъ книжниковъ и фарисеевъ, и спросилъ Его (Христа), искушаючи Его: Учитель! Якая первая изъ всѣхъ заповѣдей?

Первая изъ всѣхъ заповѣдей есть: «Возлюби Господа Бога твоего всѣмъ сердцемъ твоимъ, и всею душею твоею и всею крѣпостію твоею. Сія есть первая и найбольшая заповѣдь. И другая же подобная ей: «возлюби ближняго твоего, якъ самого себе» (Лев. 19, 18).

ПРЕДСКАЗАНІЕ О КОНЧИНѢ МІРА.

(Матѳ. 24, 1-36. 25, 1—46. Марка 13, 1—37. Лук. 21, 5—38).

При выходѣ Іисуса изъ храма, приступили ко Нему ученики Его, чтобы показати Ему зданія храма. Говоритъ Ему одинъ изъ учениковъ: Учитель! посмотри, якіи камени и якіи зданія.

Іисусъ сказалъ ему: «Видишь сіи огромныи зданія? Истинно говорю вамъ: то, что вы здѣсь видите, прійдутъ дни, въ которыи все тое буде розрушено

For the days shall come upon thee, that thine enemies, shall cast trenches about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And when He was come into Jerusalem, all the city was moved, saying: Who is this? And the people said: This is Jesus the Prophet of Nazareth of Galilee.

WITHERING OF THE FIG TREE.

(Mat. 21, 18-22. Mark 11, 12-26).

On the next day (after the triumphal entry of the Lord into Jerusalem, when He was returning to the City, Jesus Christ hungered, and, seeing a fig tree in the way covered with leaves, He came to it in hope He might find anything thereon; and when He came to it, He found nothing thereon, but leaves only. And Jesus said unto it: Let no fruit grow on thee henceforth forever. And presently the fig tree withered away immediately.

DECIDING THE LAWYERS' QUESTION.

And one of the scribes and Pharisees came and asked Him (Christ), tempting Him, and saying: Master! which is the first commandment of all? Jesus said unto him:

The first of all the commandments is: Thou shalt love the Lord Thy God with all thy heart, and with all thy soul, and with all thy strenght. This is the first and the greatest commandment. And the second is like unto it: Thou shalt love thy neigbhour as thyself.

PREDICTION ABOUT THE END OF THE WORLD.

(Mat. 24, 1-36; 25, 1-46; Mark 13, 1-37; Luke 21, 5-38).

And as Jesus went out of the temple, His disciples came to Him to shew HIM the buildings of the temple. One of His disciples said unto Him: Master! see what manner of stones and buildings are here. And Jesus said unto him: Seest thou these great buildings? Verily I say unto you: as for these things which ye

такъ. что не останется каменя на каменю.

И коли сидѣлъ Онъ на горѣ Маслич ной. противъ храма, то приступили ко Нему ученики Его наединѣ (Петръ, Іаковъ, Іоаннъ, и Андрей) и спросили Его: «Учитель! скажи намъ, коли тое шествія и конца міра (свѣта)?

Іисусъ, отвѣчаючи имъ, началъ говорити: «Варуйтесь, чтобы кто васъ не прельстилъ, ибо многіи придутъ подъ именемъ Моимъ, и скажутъ: то Я Христосъ; и время близко, и многихъ прельстятъ. Не ходите же въ слѣдъ ихъ; коли почуете о войнахъ и о военныхъ слухахъ. смотрите не ужасайтесь, не бойтесь, ибо должно всему тому быти перше, но то еще не конецъ. Ибо возстане народъ на народъ, и царство на царство, и будутъ глады, моры и землетрясенія большіи по мѣстамъ. Тогда будутъ предавати васъ на мученія, и убивати васъ. И въ той часъ многіи соблазнятся, и другъ друга предавати будутъ. и возненавидятъ другъ друга. И многіи лжепророки возстанутъ. и прельстятъ многихъ. И по умноженію беззаконія. охладѣе любовь многихъ.

И въ той часъ, если кто вамъ скаже: вотъ тутъ Христосъ; или: вотъ тамъ; не вѣрьте; ибо возстанутъ лжехристы и лжепророки, и покажутъ знаменія великіи и чудеса, такъ чтобы прельстити из бранныхъ. Якъ молнія исходитъ отъ востока, и блистае до запада; такъ буде и пришествіе Сына человѣческаго.

И будутъ знаменія на солнцѣ, и въ лунѣ. и въ звѣздахъ, и на землѣ уныніе народовъ и недоумѣніе; и море возшумитъ и возмутится. Люди будутъ издыхати отъ страха и ожиданія бѣдствій грядущихъ на вселенную. И вдругъ въ тѣ дни, солнце померкне, и луна не дастъ свѣта своего, и звѣзды спадутъ съ неба. И въ той часъ явится знаменіе Сына человѣческого на небеси; и въ той часъ восплачутъ всѣ племена земныи и узрятъ Сына человѣческого, грядущого на хмарахъ небесныхъ съ си-

behold, the days will come, in which all this shall be demolished, so shall not be left here one stone upon another.

And when He sat upon the mount of Olives over against the temple, the disciples came unto Him privately (Peter, Jacob, John and Andrew) and asked Him: Master! tell us when ye shall hear of **w a r s** shall be the sign of Thy coming, and of the end of the world? Jesus, answering them, began to say: Take heed lest any man deceive you: for many shall come in My name, saying: I am Christ; and the time draweth near; and shall deceive many: go ye not therefore after them. And ye shall hear of wars and rumors of wars. When ye shall hear of wars and commotions, see that ye be not troubled, be not terrified; for these things must first come to pass; but that will be not the end yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, pestilences and great eartquakes in divers places. Then shall they deliver you up to be afflicted, and shall kill you. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity, shall abound, the love of many shall wax cold. And then if any man shall say to you: Lo, here is Christ, or, lo, He is there; believe him not. For false Christs and false prophets shall rise, and shall shew great signs and wonders, to seduce even the elected. As lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and

лою и славою великою.

Въ той часъ подобно буде царствіе небесное десяти дѣвамъ, которыи, взявши свѣтильники свои, вышли на встрѣчу жениху. Пять изъ нихъ были мудрыи, и пять глупыи. Сіи глупыи, взявши свѣтильники свои, не взяли съ собою елея. Мудрыи же взяли елей въ сосудахъ со свѣтильниками своими. И якъ женихъ замедлилъ;.. то задремали всѣ, и уснули. Но въ полночь роздался кликъ: се, женихъ гряде, выходите ему на встрѣчу. Глупыи же мудрымъ сказали: дайте намъ елея вашего, бо свѣтильники наши гаснутъ. Мудрыи отвѣтили: чтобы не случилось недостатка у насъ и у васъ, подите лучше къ продающимъ и купите себѣ. Коли же пошли они покупати, пришелъ женихъ, и готовыи вошли съ нимъ на бракъ, и двери затворились. Послѣ приходятъ и прочіи дѣвы и говорятъ: Господи! Господи! отвори намъ. Онъ же сказалъ имъ въ отвѣтъ: ИСТИННО ГОВОРЮ ВАМЪ, НЕ ЗНАЮ ВАСЪ. И ТАКЪ БДИТЕ, БО НЕ ЗНАЕТЕ НИ ДНЯ, НИ ЧАСА, ВЪ КОТОРЫЙ ПРІЙДЕ СЫНЪ ЧЕЛОВѢЧЕСКІЙ.

the waves roaring. People will perish from fear and waiting for calamities which are coming on the earth. Immediately in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and then shall appear the sign of the Son of man in the heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at the midnight there was a cry made: Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise: Give us of your oil; for our lamps are gone out. But the wise answered saying: Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying: Lord! Lord! open to us. But He answered and said: **Verily I say unto you, I know you not. — Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh.**

ПРИТЧА О ТАЛАНТАХЪ.

Царство Небесное подобнымъ есть до того, якъ человѣкъ, который, отправлячись въ дальній путь, призвалъ рабовъ своихъ, и поручилъ имъ имѣніе свое; и далъ, одному пять талантовъ, другому два, третьему одинъ, каждому по его силѣ; и доразъ отправился въ путь.

Получившій пять талантовъ пошелъ, употребилъ ихъ въ дѣло, и придбалъ другіи пять талантовъ. Такъ же точно и получившій два таланта придбалъ другіи два. Получившій же одинъ талантъ, пошелъ, и закопалъ его въ землю и утаилъ серебро господина своего.

THE PARABLE ABOUT THE TALENTS.

The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another he gave two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that received the five talents went and traded with the same, and made other five talents. And likewise he that had received two, he also gained other two.

По долгомъ времени вернулся господинъ рабовъ, и потребовалъ у нихъ отчета. И приступивши получившій пять талантовъ, принесъ другіи пять талантовъ, и говоритъ: господинъ! ты далъ менѣ пять талантовъ, вотъ я придбалъ на нихъ другіи пять талантовъ.

Господинъ его сказалъ ему: хорошо, добрый и вѣрный рабъ! въ маломъ ты былъ вѣрный, надъ многимъ тебе поставлю; войди въ радость господина твоего.

Приступилъ такожь получившій два таланта, и сказалъ: господинъ! ты далъ менѣ два таланта; вотъ, я придбалъ на нихъ другіи два таланта.

Господинъ его сказалъ ему: «хорошо, добрый и вѣрный рабъ! въ маломъ ты былъ вѣрный, надъ многимъ тебе поставлю: войди въ радость господина тво его.

Приступилъ же и получившій одинъ талантъ. и сказалъ: господинъ! я зналъ тебе. что ты человѣкъ жестокій; жнешь, где не сѣялъ. и собираешь, где не расточалъ. И убоячись, пошелъ, и скрылъ талантъ твой въ землѣ; вотъ тебѣ твое.

Господинъ же сказалъ ему въ отвѣтъ: рабе лукавый и лѣнивый! коли ты зналъ. что я жну. где не сѣялъ, и соби раю. где не росточалъ, то надлежало те бѣ отдати серебро мое купцамъ; и я. вернувшись. получилъ бы мое съ прибыткомъ. И такъ возьмите у него талантъ. и отдайте мающему десять талантовъ. Ибо всякому имѣющему дастся. и пріумножится. э у неимѣющого возьмется и то, что мае. А непотребного раба выкиньте во тьму внѣшнюю; тамъ буде плачъ и скрежетъ зубовъ.

О СТРАШНОМЪ СУДѢ.

Коли же пріиде Сынъ человѣческій во славѣ своей, и всѣ святыи Ангелы съ Нимъ; въ той часъ сяде на престолѣ славы Своея; и соберутся передъ Нимъ всѣ народы; и отдѣлитъ ихъ другъ отъ друга, такъ якъ пастырь отдѣляетъ овецъ отъ козловъ. И поставитъ овецъ по правую свою руку, а козловъ по лѣвую. Въ той часъ скаже

But he that had received one went and buried it in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying: Lord, thou delivered unto me five talents; behold, I have gained beside them five talents more. His lord said unto him: Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

He also that had received two talents, came, and said: Lord, thou delivered unto me two talents; behold, I have gained two other talents beside them. His lord said unto him: Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

Then he which had received the one talent came and said: Lord! I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went, and hid thy talent in the earth lo, there thou hast that is thine. His lord answered and said unto him:— Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him that hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

ABOUT THE FRIGHTFUL JUDGEMENT.

When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on

ОБРАЗЪ СТРАШНАГО СУДА.
The image of the frightful judgment.

Царь стоящимъ по правую руку Его: пріидите, благословенныи Отца Моего! наслѣдуйте царство, уготованное вамъ отъ созданія міра; ибо алкалъ Я, и вы дали Менѣ ѣсти; жаждалъ, и вы напоили Мене; былъ странникомъ, и вы приняли Мене. Былъ нагъ, и вы одѣли Мене; боленъ былъ, и вы посѣтили Мене; въ темницѣ былъ, и вы пришли ко Мнѣ.

Тогда праведники, отвѣтствуючи Ему, скажутъ: Господи! коли мы видѣли Тебе алчущимъ, и накормили? или жаждущимъ, и напоили?

the left. Then shall the King say unto them on His right hand: Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was and hungered and ye gave Me to eat I was thirsty, and ye gave Me drink I was a stranger, and ye took Me in naked, and ye clothed Me; I was sick and ye visited Me; I was in prison and ye came unto Me. Then shall the righteous answer Him, saying Lord, when saw we Thee an hungred and fed Thee? or thirsty, and gave

Царь скаже имъ въ отвѣтъ: истинно говорю вамъ, поелику вы сдѣлали сіе одному изъ сихъ братьевъ Моихъ меньшихъ. то для Мене сдѣлали.

Въ той часъ скаже и стоящимъ по лѣвую руку: подите отъ Мене, проклятыи. въ огонь вѣчный, уготованный діаволу и ангеламъ его; ибо алкалъ Я, и вы не дали Менѣ ѣсти; жаждалъ, и вы не напоили Мене; былъ странникомъ, и не приняли Мене; былъ нагъ, и не одѣли Мене; боленъ и въ темницѣ, и не посѣтили Мене.

Они скажутъ Ему въ отвѣтъ: Господи! коли мы видѣли Тебе алчущимъ, или жаждущимъ; или странникомъ, или не одѣтымъ, или больнымъ, или въ темницѣ и не послужили Тебѣ?

Тогда скаже Онъ имъ въ отвѣтъ: ИСТИННО ГОВОРЮ ВАМЪ, ПОЕЛИКУ НЕ СДѢЛАЛИ ВЫ СЕГО ОДНОМУ изъ СИХЪ МЕНЬШИХЪ, ТО НЕ СДѢЛАЛИ МЕНѢ. .

И пойдутъ сіи въ муку вѣчную, а праведники въ жизнь вѣчную.

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И пойдутъ сіи въ муку вѣчную, а праведники въ жизнь вѣчную.

ПРЕДАТЕЛЬСТВО ІУДЫ.

(Мате. 26, 1—5. 14—19. Марк. 14, 1-2. 10-16. Лук. 22, 1—13).

Приближался праздникъ опрѣсноковъ, называемый Пасха.. И было, коли кончилъ Іисусъ всѣ слова о послѣднихъ временахъ, то сказалъ ученикамъ своимъ: «Вы знаете, что черезъ два дни буде Пасха; и Сынъ человѣческій буде преданый на роспятіе».

Въ той часъ собрались первосвященники и книжники и старѣйшины народа во дворъ первосвященника, по имени Каіафы; и совѣтовались, якъ бы взяти Іисуса хитростію, и убити Его.

Вошелъ же сатана въ Іуду, прозванного Искаріотъ, одного изъ числа двѣнадцати учениковъ. Іуда пошелъ ко первосвященникамъ и сказалъ: что вы менѣ дасте? и я вамъ продамъ Его.

Первосвященники, почувши сіе, возрадовались и предложили ему тридцать серебренниковъ. И онъ обѣщался. И съ того часу Іуда глядалъ удобного случая предати Іисуса тайно отъ народа.

Thee drink? When saw we **Thee a** stranger, and took Thee in? and clothed Thee or when saw we Thee sick or in prison, and came unto Thee?

And the King shall answer and say unto them: **Verily, I say unto you, inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.**

Then shall He say also unto them on the left hand: **Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave** Me no meat; I was thirsty, and ye gave no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer Him, saying: Lord. when saw we Thee an hungred, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying: **Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me.**

And these shall go away in to ever lasting punishment; but the righteous into life eternal.

TREACHERY OF JUDAS.

(Mat. 26, 1-5; Mark 14, 1-2, 10-16, Luke 22, 1-13).

The feast of unleavened bread drew nigh, which is called Passover. And it came to pass, when Jesus had finished all these sayings, He said unto His disciples: Ye know that after two days is the feast of the passover, and the Son of man will be betrayed to be crucified.

Then assembled together the chief priests, and scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. And consulted how they might take Jesus by subtilty, and kill Him.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve disciples. And he went unto the chief priests, and said: What will ye give me, and I will sell Him unto you? And when they heared it, they were glad and covenanted with him for thirty pieces of silver. And he promised, and from that time he sought opportunity to betray Him unto them secretly from the people.

ЧЕТВЕРТАЯ ПАСХА.

(Матѳ. 26, 20-35. Марк. 14, 17-31. Лук. 22, 14—38. Іоан. 13, 1—38).

Насталъ день опрѣсноковъ, въ который треба было заклати пасхальнаго агнца. Приступили ученики ко Іисусу, кажучи: где велишь намъ приготовити Тебѣ ѣсти пасху?

И Онъ послалъ Петра и Іоанна, сказавши:

Подите, приготовьте намъ ѣсти Пасху. Они же сказали Ему: где прикажешь намъ приготовити? Онъ же сказалъ имъ: «Подите въ городъ, и вотъ, коли войдете въ городъ, встрѣтится съ вами человѣкъ, несущій въ кувшинѣ воду; подите за нимъ, куда онъ войде; скажите ему: «Учитель говоритъ тебѣ: время Мое близко; и у тебе совершу Пасху со учениками Моими. И онъ вамъ покаже горницу большую, убранную, готовую; тамъ приготовьте намъ».

По наступленіи вечера (пасхального дня, якъ онъ приходился по закону) Іисусъ Христосъ приходитъ съ двѣнадцатью учениками въ приготовленную горницу. И коли насталъ часъ, Онъ возлегъ, и двѣнадцать Апостоловъ съ Нимъ. Іисусъ, знаючи, что пришелъ часъ Его перейти изъ міра сего ко Отцу, торжественно показалъ, что, возлюбивши своихъ, сущихъ въ мірѣ, Онъ возлюбилъ ихъ до конца. И сказалъ имъ: дуже желалъ Я ѣсти съ вами сію Пасху, перше Моего страданія; ибо сказываю вамъ, что уже не буду ѣсти еи, поки она не совершится въ царствіи Божіемъ.

THE FOURTH PASCHA.

(Mat. 26, 14-38; John 13, 1-38; Mark. 14, 17-31; Luke 22, 14—38).

Then came the day of unleavened bread, when the passover must be killed. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto Him: Where wilt Thou that we prepare for Thee to eat the passover? And He sent Peter and John, saying: Go, and prepare us the passover, that we may eat. And they said unto Him: Where wilt Thou that we prepare? And He said unto them: Go into the city, and when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him, where he entered in. And ye shall say unto the man of the house: The Master saith: My time is at hand; I will keep the passover at thy house with My disciples; and he shall show you a large upper room furnished and prepared; there make ready.

And in the evening (of the Passover) Jesus Christ cometh with the twelve disciples to the prepared room. When Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end. And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them: With desire I have desired to eat this pass over with you before I suffer: for I say unto you; I will not any more eat thereof, until it be fulfilled in the kingdom of God.

УМОВЕНІЕ НОГЪ.

И по совершеніи пасхальной вечери, Іисусъ всталъ съ вечери, снялъ съ Себе верхнюю одежду и, взявши утеракъ, препоясался, потомъ влилъ воду въ умывальницу; и началъ умывати ноги ученикамъ, и отирати полотенцемъ, которымъ былъ препоясанный.

Коли же умылъ имъ ноги, и надѣлъ одежду свою; то, возлегши снова, сказалъ имъ: знаете ли , что Я сдѣлалъ вамъ? Вы называете Мене Учителемъ и Господомъ; и правильно говорите; ибо Я точно то. И такъ , если Я, Господь и Учитель, умылъ ноги вамъ; то и вы маете умывати ноги другъ другу; ибо Я

THE WASHING OF FEET.

The pascha supper being over, Jesus riseth from supper, and laid aside His garments, and took a towel and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded..

So after He had washed their feets and had taken His garments, and was set down again, He said unto them: Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If then, I, your Lord and Master, washed

далъ вамъ примѣръ, чтобы и вы дѣлали тоже, что Я сдѣлалъ вамъ. Истинно, истинно говорю вамъ: рабъ не больше господина своего, и посланникъ не больше пославшого его. Если вы знаете сіе: блаженны вы, коли то исполняете. Истинно говорю вамъ: одинъ изъ васъ предастъ Мене. Но горе тому человѣку, которымъ Сынъ человѣческій предается: лучше бы не родитися тому человѣку!

При семъ Іуда, предатель Его, сказалъ: Равви! не я ли? Іисусъ говоритъ ему: ты сказалъ. И ученики начали спрашивати другъ друга, кто бы изъ нихъ былъ, который тое сдѣлае? Одинъ же изъ учениковъ Его, которого любилъ Іисусъ, возлежалъ на груди Іисуса. Ему Симонъ Петръ сдѣлалъ знакъ, чтобы спросилъ, кто той, о комъ говоритъ? Онъ, припадши къ груди Іисусовой, сказалъ Ему: Господи! кто то? Іисусъ отвѣтствовалъ: той, кому Я, обмакнувши кусокъ, подамъ. И обмакнувши кусокъ, подалъ Іудѣ Симонову Искаріоту. И послѣ сего куска, вошелъ въ него (Іуду) сатана. Въ той часъ Іисусъ сказалъ ему: что дѣлаешь, дѣлай скорше.

your feet; ye also ought to wash one another's feet; for I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you; The servant is not greater than his lord; neither he that is sent is greater than he that sent Him. If you know these things, happy you are, if you do them. Verily, verily, I say unto you, that one of you shall betray Me. But woe unto that man by whom He is betrayed! It had been good for that man if he had not been born.

Then Judas, which betrayed Him, said: Master! is it I? Jesus said unto him: Thou hast said. And they began to inquire among themselves, which of them it was that should do this thing. One of the disciples whom Jesus loved, was leaning on Jesus' bosom. Simon Peter therefore beckoned to Him, that he should ask who it should be of whom He spake. He then lying on Jesu' breast saith unto Him: Lord, who is it? Jesus answered: He it is, to whom I shall give a sop, when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered him. Then said Jesus unto him: That thou doest, do quickly.

ТАИНСТВО ПРИЧАЩЕНІЯ.

И коли ѣли, Іисусъ, взявши хлѣбъ и воздавши хвалу, благословилъ, преломилъ, и даючи ученикамъ, сказалъ:— ПРІИМИТЕ, ЯДИТЕ, СІЕ ЕСТЬ ТѢЛО МОЕ ЗА ВАСЪ ЛОМИМОЕ; СІЕ ТВОРИТЕ ВЪ МОЕ ВОСПОМИНАНІЕ. Такожь, взявши чашу, и возблагодаривши, подалъ имъ, кажучи: ПЕЙТЕ ОТЪ НЕЙ ВСѢ: и пили изъ неи всѣ. И сказалъ имъ: Сія чаша новый завѣтъ въ Моей крови, ибо сія есть кровь Моя нового Завѣта, за васъ и многихъ изливаемая, во оставленіе грѣховъ.

Іуда, принявши поданный ему кусокъ хлѣба, доразъ вышелъ, а была ночь. Коли онъ вышелъ, Іисусъ сказалъ: нынѣ прославился Сынъ человѣческій, и Богъ прославится въ Немъ. Если Богъ прославился въ Немъ; то Богъ прославитъ и Его въ Себѣ и вскорѣ прославятъ Его. Заповѣдь новую даю вамъ: ЛЮБИТЕ ДРУГЪ ДРУГА; ЯКЪ Я ВОЗЛЮ называемое Геѳсиманія, гдѣ былъ садъ, и ученики Его. И приходятъ въ селеніе

THE SACRAMENT OF COMMUNION.

And as they did eat, Jesus took the bread, and gave thanks, and blessed, and brake it, and gave it to the disciples, and said: **TAKE, EAT, THIS IS MY BODY, WHICH IS BROKEN FOR YOU; THIS DO IN REMEMBRANCE OF ME.** Likewise He took the cup, gave thanks, and giving it to the disciples, said: — **DRINK YE ALL OF IT;** and they all drank of it. And He said unto them: **THIS CUP IS THE NEW TESTAMENT IN MY BLOOD. FOR THIS is MY BLOOD of NEW TESTAMENT, WHICH IS SHED FOR YOU AND for MANY FOR THE REMISSION of SINS.**

He (Judas) having received the sop, went immediately out; and it was night. When he was gone out, Jesus said: Now is the Son of man glorified, and God is glorified in Him.

ТАЙНА ПРИЧАЩЕНІЯ
THE SACRAMENT OF COMMUNION.

БИЛЪ ВАСЪ, ТАКЪ И ВЫ ЛЮБИТЕ ДРУГЪ ДРУГА. Потому узнаютъ всѣ, что вы Мои ученики, если будете мати любовь межи собою.

И воспѣвши, пошли на гору Масличную. Іисусъ говорилъ имъ: «Всѣ вы соблазнитесь о Мнѣ въ сію ночь; ибо въ Писаніи сказано: поражу пастыря, и розсѣются овцы стада. Но по воскресеніи Моемъ, Я встрѣчу васъ въ Галилеѣ.

Отвѣтствуючи же Петръ сказалъ: если и всѣ соблазнятся о Тебѣ, только не я, Господи! съ Тобою я готовъ въ темницу, и на смерть идти. Я жизнь мою по

If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. A new commandment I give unto you: That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

And when they had sung a hymn, they went out into the mount of Olives. Jesus said unto them: All ye shall be offended because of Me this night; for it is written in the Scriptures: I will smite the shepherd

ложу за Тебе.

Іисусъ же отвѣтствовалъ ему: жизнь свою за Мене положишь? Истинно, истинно говорю тебѣ, Петръ! въ сію ночь перше нежели дважды когутъ проспѣвае, трижды отречешься отъ Мене.

ПРОЩАЛЬНАЯ БЕСѢДА ІИѲУСА ХРИСТА.

(Іоан. 14, 1-31. 15, 1-27. 16, 1-33 17, 1—26).

Да не смущается сердце ваше, вѣруйте въ Бога, и въ Мене вѣруйте. Въ домѣ Отца Моего обителей много. А если бы не такъ: я сказалъ бы вамъ. Я иду приготовити мѣсто вамъ; и коли пойду и приготовлю вамъ мѣсто, приду снова и возьму васъ къ Себѣ. Если любите Ме не, соблюдите Мои заповѣди. И Я умолю Отца, и дастъ вамъ другого Утѣшителя, да пребуде съ вами вовѣкъ. Вы друзья Мои; если исполняете то, что Я заповѣдаю вамъ. Сіе заповѣдаю вамъ, да любите другъ друга.. Если міръ васъ ненавидитъ; знайте, что Мене вознена видѣлъ перше, нежели васъ. Памятайте слово, которое Я сказалъ вамъ: — рабъ не больше господина своего. ЕСЛИ МЕНЕ ГНАЛИ; БУДУТЪ ГНАТИ И ВАСЪ; ЕСЛИ МОЕ СЛОВО СОБЛЮДАЛИ; БУДУТЪ СОБЛЮДАТИ и ВАШЕ. Коли же приде Утѣшитель, которого Я пошлю вамъ отъ Отца, ДУХЪ ИСТИНЫ, КОТОРЫЙ ОТЪ ОТЦА ИСХОДИТЪ; ОНЪ ЗАСВИДѢТЕЛЬСТВУЕ обо МНѢ.

and the sheep of the flock shall be scattered. But after My resurrection, I will go before you unto Galilee.

Peter answered and said unto Him: Though all men shall be offend ed because of Thee, yet will not I. Lord! I am ready to go with Thee, both into prison, and to death. I'll lay down my life for Thy sake. Jesus answered him: Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, Peter: this night, before the cock crow twice, thou shalt deny Me thrice.

FAREWELL SERMON OF JESUS CHRIST.

(John 14, 1-31; 15, 1-27; 16, 1-33; 17, 1-26).

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come aga in, and receive you unto Myself. If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that he may abide with you forever. Ye are My friends, if ye do whatsoever I command you. If the world hate you, ye know that it hated Me before it hated you. If you were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

Remember the word I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Fa ther, He shall testify of Me.

Молитва Іисуса Христа въ саду Геѳсиманскомъ.
The prayer of Jesus Christ in the garden of Gethsemania.

ІИСУСЪ ХРИСТОСЪ ВЪ САДУ ГЕѲСИМАНСКОМЪ.

(Матѳ. 26. 36-56. Марк. 14, 32-52. Лук. 22, 39—53, Іоан. 18, 1—11).

Сказавши прощальную бесѣду, Іисусъ Христосъ пошелъ съ учениками своими, за потокъ Кедронъ, на гору Масличную; за Нимъ послѣдовали

JESUS CHRIST IN THE GARDEN of GETHSEMANIA.

(Mat. 26, 36-56; Mark 14, 32-52; Luke 22, 39-53; John 18, 1-11).

When Jesus had spoken these fare well sermon, He went forth with His disciples over the brook Cedron, to the mount of Olives; and His disciples also followed Him.

And they came to a place cal-

ники Его. Зналъ же сіе мѣсто и Іуда, предатель Его, бо Іисусъ часто ходилъ туда съ учениками своими. И пришедши на мѣсто, Онъ сказалъ ученикамъ Сво имъ: посидите, поки Я пойду, помолюся тамъ. Молитесь, чтобы вамъ не впа сти въ искушеніе. И взявши Петра и обоихъ сыновъ Заведеевыхъ, Іакова и Іоанна, съ Собою, и началъ скорбѣти и тосковати. И въ той часъ говоритъ имъ Іисусъ: душа Моя скорбитъ смертельно; побудьте тутъ и бдите со Мною.

И Самъ отступилъ отъ нихъ на верже ніе каменя и, преклонивши колѣна, палъ на землю на лице свое и молился дабы, если возможно, миновалъ Его часъ сей, кажучи: ОТЧЕ МОЙ! ЕСЛИ ВОЗМОЖНО, ДА МИНУЕ МЕНЕ ЧА ША СІЯ! ОДНАКО, НЕ ЯКЪ Я ХОЧУ, НО ЯКЪ ТЫ. НЕ МОЯ ВОЛЯ, НО ТВОЯ ДА БУДЕ.

Явился же Ему Ангелъ съ небеси, и укрѣплялъ Его. И, будучи въ бореніи, прилежнѣйше молился. И былъ потъ Его, якъ капли крови, которыи падали на землю. И, вставши отъ молитвы, и пришедши ко ученикамъ, нашелъ ихъ спящими со смутку. И сказалъ имъ: что вы спите? Такъ ли вы не могли одного часа побдѣти со Мною? Встаньте. бдите и молитесь, чтобы не впасть вамъ въ искушеніе; духъ бодръ, но плоть немощна. И снова въ другій разъ пошелъ. и молился, сказавши тую же рѣчь, кажучи: «Отче Мой если не може чаша сія миновати Мене, чтобы Менѣ не пити еи; най буде воля Твоя.

И, вернувши, нашелъ учениковъ спящими, ибо очи у нихъ отяжелѣли, и они не знали, что Ему отвѣчати.

И оставивши ихъ, пошелъ снова въ третій разъ, сказавши тѣ же слова. И въ той часъ приходитъ ко ученикамъ своимъ и говоритъ имъ: вы все еще спи те и почиваете; кончено; се, приблизил ся часъ и вотъ предается Сынъ человѣ ческій въ руки грѣшниковъ. Встаньте, приблизился предающій Мене.

И такъ Іуда, взявши отрядъ воиновъ и служителей отъ первосвященниковъ и фарисеевъ, приходитъ туда съ фонаря ми и свѣтильниками и оружіемъ,. И подошедши ко Іисусу, сказалъ Ему Іуда: Здравствуй, Равви! и облобызалъ Его. Іисусъ же сказалъ ему: Іуда! цѣлованіемъ ли предаешь Сына человѣческого?

Іисусъ, вѣдаючи все, что съ Нимъ бу де, подошелъ, и сказалъ имъ: кого гля даете? Ему отвѣчали: Іисуса Назорея. Іисусъ говоритъ имъ: то Я. Стоялъ же съ ними и Іуда предатель Его. И коли сказалъ имъ: то Я; отступили назадъ и пали на землю.

led Gethsemania, where was a garden, into which He entered, and His disciples. Judas, His betrayer, knew also this place, for Jesus oftimes resorted thither with His disciples.. And coming to the place, He said unto His disciples:

Sit ye here, while I go and pray yonder; pray that ye enter not into temptation. And He took with Him Peter and the two sons of Zebedee, James and Jacob, and began to be sorrowful and very heavy. And then Jesus said unto them: My soul is exceeding sorrowful, even unto death; tarry ye here and watch with Me. And He was withdrawn from them about a stone's cast, and kneeled down, and fell on the ground on His face, and prayed that, if it were possible, this hour might pass from Him. And He said, praying: **O My Father! if it be possible, let this cup pass from Me! Nevertheless not as I wilt, but as Thou wilt.** And there appeared an angel unto Him from heaven, streng thening Him. And being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground. And when He rose up from prayer, and was come to His disciples, He found them sleeping from sorrow. And He said unto them: Why sleep ye? Why could ye not watch with Me one hour? rise, watch and pray, lest ye enter into temptation. The spi rit indeed is willing, but the flesh is weak. And again, the second time, He went, and prayed, and spake the same words, saying: O My Father! if this cup may not pass away from Me, except I drink it, Thy will be done. And when He returned, He found them asleep again; for their eyes were heavy, neither they knew what to answer Him. And He left them, and went away again, and prayed the third time saying the same words. And then He came to His disciples third time and saith unto them: You still are sleeping and take your rest? It is enough, the hour is at hand, and, behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; behold, he that betrayeth Me is at hand.

And so Judas, taking a detachment of soldiers and servants from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. And forthwith Judas came to Jesus, and said to Him: Hail, Master! and kissed Him.

Снова спросилъ ихъ: кого глядаете? Они сказали: Іисуса Назорея. Іисусъ сказалъ имъ: то Я; если Мене глядаете, оставьте ихъ, най идутъ. Такъ исполнилось слово, сказанное Нимъ: изъ тѣхъ, которыхъ Ты Менѣ далъ, Я не стратилъ никого.

Въ той часъ, приступивши, возложили руки на Іисуса и взяли Его.

Симонъ Петръ, вынимаючи мечъ, ударилъ раба первосвященника и отсѣкъ ему правое ухо. Имя рабу было Малхъ.

Отвѣтствуючи, Іисусъ сказалъ: остановитесь; и прикоснувшись ко уху раба, исцѣлилъ его. Въ той часъ сказалъ Іисусъ Петру: «Верни мечъ твой въ свое мѣсто, ибо всѣ поднявшіи мечъ, мечемъ погибнутъ. Неужели Менѣ не пити чаши, которую далъ Менѣ Отецъ? Или думаешь, что Я не могу умолити Отца Моего, такъ что Онъ пошле Менѣ больше нежели двѣнадцать легіоновъ ангеловъ? Якъ же сбудется сказанное въ Писаніяхъ, что сему быти должно?

Въ той часъ Іисусъ сказалъ до собравшихся противъ Него первосвященниковъ и начальниковъ храма и старѣйшинъ: Якъ будто на розбойника пришли вы съ мечами и дреколіемъ, чтобы избити Мене? Всякій день Я былъ у васъ въ храмѣ, уча и, коли Я былъ съ вами, вы не налагали на Мене рукъ, но теперь ваше время и власть тьмы. Но треба исполнитися Писаніямъ. Все сіе произошло, да сбудутся писанія пророческія.

Въ той часъ всѣ ученики оставили Его и убѣжали.

НА СУДѢ У КАІАФЫ.

(Мато. 26, 57—75. 27, 1—10. Марк. 14 53-71. 15. 1. Лук. 22, 54—71. 23, 1. Іоан. 18, 12—28).

Въ той часъ воины и тысященачальникъ, и служители іудейскіи, взяли Іисуса, и связали Его, и отвели Его сперва ко Аннѣ; ибо онъ былъ тесть Каіа-

And Jesus said unto him: Judas! betrayest thou the Son of man with a kiss?.

Jesus, therefore, knowing all things that should come upon Him, went forth, and said unto them: Whom seek ye? They answered Him: Jesus of Nazareth. Jesus said again unto them: I am He . And Juda also, who betrayed Him, stood with them. As soon then as He had said unto them, I am he, they went backward, and fell to the ground. Then asked He them again: Whom seek ye? And they said: Jesus of Nazareth. Jesus answered them: I have told you, that I am he; if, therefore, ye seek Me, let these go their way. That the saying might be fulfilled which He spake: Of them which Thou gavest Me have I lost none. Then came they, and laid hands on Jesus, and took Him. Then Simon Peter drew his sword and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Answering, Jesus said: suffer ye thus far; and He touched his ear, and He healed him. Then said Jesus to Peter: put up thy sword into his place, **for all they that take the sword shall perish with the sword.** The cup which my Father hath given Me, shall I not drink it? Or you think that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be? In that same hour Jesus said unto the chief priests, and captains of the temple, and the elders: Are ye come out as against a thief with swords and staves to take Me? I was daily with you in the temple teaching, and when I was with you in the temple, ye stretched forth no hands against Me,— ye took Me not; but this is your hour, and the power of the darkness. But the scriptures must be fulfilled. All this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook Him and fled.

IN COURT BEFORE CAIAPHAS.

(Mat. 26, 57-75; Mark 14, 53-71; Luke 22, 54-71; John 18, 12-28).

Then the soldiers and the captain and servants of the Jews took Him, and bound Him, and led Him away to Annas first; for he was father in

фѣ, который былъ на той рокъ первосвященникомъ. То самый тотъ Каіафа, который далъ Іудеямъ совѣтъ, что луч ше одному человѣку умерти за народъ. Анна послалъ Его связанного до Каіафы, куда книжники и старѣйшины собрались. За Іисусомъ слѣдовалъ Симонъ Петръ и другій ученикъ. Тутъ раба привратница говоритъ Петру: и ты не изъ учениковъ ли сего человѣка? Онъ говоритъ: нѣтъ.

Первосвященникъ же спросилъ Іисуса о ученикахъ Его и объ ученіи Его. Іисусъ отвѣтствовалъ ему: Я говорилъ явно міру; Я завсе училъ въ синагогѣ и въ храмѣ, куда всѣ іудеи сходятся, и тайно не говорилъ ничего. Что ты спра шиваешь мене? спроси чувшихъ, что Я говорилъ имъ; вотъ они знаютъ, что Я говорилъ.

Коли Онъ сказалъ сіе, одинъ изъ слу жителей, стоявшій близко, ударилъ Іисуса по лицу, сказавши: такъ то Ты от вѣчаешь первосвященнику? Іисусъ отвѣтствовалъ: если Я сказалъ зле, дока жи, что то зле, а если добре, за что ты біешь Мене?

Первосвященники же и весь синедрі онъ глядали на Іисуса лжесвидѣтельства, чтобы предати Его смерти. И не находили ; многіи лжесвидѣтельствовали на Него; но свидѣтельства не были дос таточны. Напослѣдокъ п р и ш л и два лжесвидѣтеля и сказали: Мы слышали, якъ Онъ говорилъ: Можу розрушити храмъ Божій и въ три дни воздвигнути его. Но и сего свидѣтельства не было достаточно.

Тогда первосвященникъ, вставши, по среди, вопросилъ Іисуса, кажучи: что же Ты не отвѣчаешь ничего, слышишьли, что они противъ Тебе свидѣтельствуютъ? Но Іисусъ молчалъ и не отвѣчалъ ничего.

Снова первосвященникъ спросилъ Его: Заклинаю Тебе Богомъ живымъ, скажи намъ, Ты ли Христосъ, Сынъ Бога Благословенного? Іисусъ сказалъ ему; ты сказалъ я; и даже скажу вамъ: отнынѣ узрите Сына человѣческого, сидящого одесную силы Божіей и грядущого на хмарахъ небесныхъ.

Въ той часъ первосвященникъ, розорвавши одежды на себѣ, сказалъ: Онъ богохульствуе! На что намъ свидѣтелей? Вотъ, теперь вы чули богохульство Его! Якъ вамъ думается? Они сказали въ отвѣтъ: ПОВИНЕНЪ СМЕРТИ!

law to Caiaphas, which was the high priest that same year.

Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people.

Annas had sent Him bound unto Caiaphas, the high priest, where the scribes and the elders were assembled. Simon Peter followed Jesus, and so did another disciple. Then said the slave that kept the door unto Peter: Art thou not also one of this Man's disciples? He said: I am not.

The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him: I spake openly to the world, I ever taught in the synagogues, and in the temple, where the Jews always resort; and in secret have I said nothing. Why askest thou Me? ask them which heared Me, what I said unto them; behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil bear wit ness of the evil; but if well, why smi test thou Me?

And the chief priest and all the council sought false witness against Jesus to put Him to death; and found none; for many bare false witness against Him, but their witness agreed not together. At the last came two false witnesses, and said: We heard Him say: I am able to destroy the temple of God, and to build it in three days. But neither so did their witness agree together. Then the high priest stood up in the midst and asked Jesus saying: Answerest Thou nothing? Do You hear what is it which these witness against Thee? But Jesus held His peace and answered nothing. The high priest asked Him: I adjure Thee by the living God, that Thou tell us, art Thou the Christ, the Son of blessed God? Jesus saith unto him: Thou hast said: nevertheless I say unto ye: hereafter shall ye see the Son of man sitting on the right hand of power, and cofming in the clouds of heaven. Then the high priest rent his clothes, and said: He hath spoken blasphemy; what need we any fureher witnesses? Behold, now ye have heard His blasphemy! What think ye? They answered and said: He is guilty of death!

И тогда начали денѣкоторыи плевати на Него, и заушали Его; другіи же ударяли Его по лицу, и ругались надъ Нимъ, и били Его. И, закрывши Ему очи, ударяли Его по лицу, и спрашивали Его: угадай, Христе, кто ударилъ тебе?

Симонъ-же Петръ стоялъ и грѣлся во дворѣ архіереовомъ. Коли же вороги Христа говорили ему, что и онъ былъ съ Іисусомъ Назореемъ, то Петръ три разы отрекся отъ Христа. По третьемъ отреченіи, коли когутъ заспѣвалъ, вспомнилъ Петръ слово Іисусово ему: ПЕРШЕ НЕЖЕЛИ КОГУТЪ ПРОСПѢВАЕ, ТЫ ОТРЕЧЕШЬСЯ ОТЪ МЕНЕ ТРИ РАЗЫ..

And some began to spit on Him, and to cover His face, and to buffet Him, and to say unto Him: Prophesy: and the servants did strike Him with the palms of their hands.

And then some began to spit on Him, and to cover His face, and to buffet Him and to say unto Him:— Prophesy unto us, Thou Christ, who is it that smote Thee?

Simon Peter stood and warmed himself in the yard of the high priest., When the enemies of Christ said to him tht he also was with Jesus Nazorenian, Peter three times renounced himself from Christ. After the third renunciation, when the cock crew, Peter called to mind the words of Jesus said to him: **First before the cock will crow, you will renounce Me three times..**

ПОГИБЕЛЬ ІУДЫ ПРЕДАТЕЛЯ.

Въ той часъ Іуда, предавшій Его, увидѣвши, что Онъ осужденый, раскаявшись, вернулъ тридцать серебренниковъ первосвященникамъ и старѣйшинамъ, кажучи: согрѣшилъ я, предавши кровь неповинную. Но они сказали:— что намъ до того? смотри самъ.

И, кинувши серебренники въ храмѣ, вышелъ, пошелъ и удавился; и коли низринулся, розсѣлось у него чрево, и выпали всѣ внутренности его.

Первосвященники, взявши серебренники, сказали: не прилично положити ихъ въ кассу, бо то цѣна крови.

Сдѣлавши же совѣтъ, купили на нихъ горшечникову землю, для погребенія странниковъ. И сіе сдѣлалось извѣстнымъ всѣмъ жителямъ Іерусалима, такъ что земля тая на ихъ отечественномъ наръчіи названа Акелдама, т. е.. земля крови. Про тое называется тое мѣсто землею крови до сего дня.

Въ той часъ сбылось реченное пророкомъ Іереміею, который говоритъ:— «и я взялъ тридцать сребренниковъ, цѣну оцѣненного, которого оцѣнили сыны Израилевы».

«А они дали оныи за землю горшечника, якъ то открылъ мнѣ Господь: — (Зах. 11, 12. 13).

PERDITION OF JUDA, THE BETRAYER.

Then Juda, which had beerayed Him,, when He saw that He was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying: I have sinned in that I have betrayed the innocent blood. And they said unto him: What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed and went and hanged himself, and falling head long, he burst asunder in the midst, and all his bowels gushed out. The chief priests took the silver pieces, and said: It is not lawful to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. And it was known unto all Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, the field of blood. Wherefore that field was called the field of blood unto this day. Then was fulfilled that which was spoken by Jeremy, the prophet, saying: And they took the thirty pieces of silver, the price of Him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

ІИСУСЪ ХРИСТОСЪ НА СУДѢ У ПИЛАТА.

Мато. 27. 11—30. Марк. 15, 2—19. Луки 23, 2-25. Іоан. 18, 28-40. 19, 1—16).

Было утро (великой пятницы); и они (іудеи, приведшіи Іисуса Христа къ Пилату) не вошли въ Преторію (Пилата, яко язычника), чтобы не осквернитися, дабы можно было ѣсти Пасху. Пилатъ вышелъ ко нимъ, и сказалъ: въ чемъ вы обвиняете человѣка сего?

Они сказали ему въ отвѣтъ: если бы Онъ не былъ злодѣй, то мы не предали бы Его тебѣ. Пилатъ сказалъ имъ: возьмите Его вы, и судите Его по вашему закону. На сіе сказали іудеи: намъ не позволено никого предавати смерти.

И начали обвиняти Его, сказываючи: мы нашли, что Онъ розвращае народъ и запрещае Кесарю дань давати, называючи Себе Христомъ, Царемъ.

Въ той часъ Пилатъ сновь вошелъ въ Преторію, и призвалъ Іисуса. Іисусъ - же сталъ передъ игемономъ. И спросилъ Его Пилатъ: Царь ли Ты Іудейскій?— Іисусъ отвѣчалъ ему: отъ себе ли ты говоришь, или другіи тебѣ сказали обо Мнѣ? Пилатъ отвѣтствовалъ: развѣ я іудей? Твой народъ и первосвященники предали Тебе менѣ; что Ты сдѣлалъ?

Іисусъ отвѣтствовалъ: царство Мое не отъ міра сего; если бы отъ міра сего было царство Мое, то служители мои вступились бы за Мене, дабы Я не преданый былъ іудеямъ; но царство Мое не есть здѣшнее.

Но первосвященники и книжники настояли, кажучи, что Христосъ возмущае народъ, уча по всей Іудеѣ, начинаючи отъ Галилеи до сего мѣста. Пилатъ, почувши о Галилеѣ, спросилъ:— развѣ Онъ галилеянинъ? И узнавши,

JESUS CHRIST AT THE PILATE'S COURT.

(Mat. 27, 11-30; Mark 15, 2-19; Luke 23, 2-25; John 18, 28-40, 19, 1-16.

It was morning (Gr. Friday), and they (the Jews who came with Jesus to Pilate themselves went not into the building, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said: What accusation bring ye against this man? They answered and said unto him: If He were not a malefactor we would not have delivered Him up unto thee. Pilate said unto them: Take ye Him, and judge Him according to your law. The Jews therefore said unto him: It is not lawful for us to put this man to death. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cezar, saying that He Himself is Christ the King.

Then Pilate entered unto the judgmene hall again, and called Jesus, and as He stood before the governor, Pilate asked Him: Art Thou the King of the Jews? Jesus answered him: Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered: Am I a Jew? Thine own nation, and the chief priests have delivered Thee unto me; what hast Thou done? Jesus answered:— My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence.

But the chief priests and scribes were the more fierce, saying: He stirreth up the people teaching throughout all Judea, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether

что Онъ изъ области Иродовой, послалъ Его къ Ироду, который такожь былъ въ тое время въ Іерусалимѣ.

Иродъ, увидѣвши Іисуса, дуже обрадовалсмя, ибо давно желалъ видѣти Его, бо много чулъ о Немъ, и надѣялся увидѣти отъ Него якое-нибудь чудо. И вопрошалъ Его о многомъ; но ОНЪ ничего не отвѣчалъ ему. Первосвященники же и книжники стояли и дуже об виняли Его. Но Иродъ съ воинами, уничижившн Его, и надругавшись надъ Нимъ, надѣлъ на Него свѣтлую одежду, и отослалъ Его назадъ до Пилата. И сдѣлались друзьями Пилатъ и Иродъ ме жи собою въ той день; ибо перше были во враждѣ другъ съ другомъ.

Пилатъ же, созвавши первосвященниковъ и начальниковъ и народъ, сказалъ имъ: вы привели ко мнѣ человѣка сего, яко розвращающого народъ; и вотъ, я при васъ розспрашивалъ Его, и не нашелъ человѣка сего виновнымъ ни въ чемъ томъ, въ чемъ вы обвиняете Его. И Иродъ также: ибо я посылалъ Его туда, и такожь сказалось, что Онъ не сдѣлалъ ничего достойного смерти.

И такъ я, покаравши Его, отпущу. Ради же праздника (Пасхи) былъ у игемона обычай отпускати народу одного узника, которого попросятъ. Тогда былъ у нихъ извѣстный узникъ, называемый Варавва, который былъ розбойникомъ.

И такъ, коли они собрались, то Пилатъ сказалъ имъ: Кого хочете, чтобы я отпустилъ вамъ, Варавву, или Іисуса, называемого Христомъ? Ибо зналъ, что изъ завистливости предали Его первосвященники.

Но первосвященники и старѣйшины научили народъ, чтобы просили Варавву, а Іисуса погубити. Въ той часъ Пилатъ спросилъ ихъ: кого изъ двохъ хочете, чтобы я отпустилъ вамъ? Народъ сталъ кричати: не Его, но Варавву!

Пилатъ же отвѣтствуючи, сказалъ: что же хочете, чтобы я сдѣлалъ съ тѣмъ, которого вы называете Царемъ Іудейскимъ? Они закричали: да буде роспятый! Пилатъ въ третій разъ сказалъ:

the man were a Galilean. And as soon as he knew that He belonged unto Herod's jurisdiction, he sent Him to Herod, who himself also was at Jerusalem at that time.

When Herod saw Jesus, he was exceeding glad; for he was desirous to see Him of a long season, because he had heard many things of Him: and he hoped to have seen some miracle done by Him.

Then he questioned with Him in many words; but He answered him nothing.

The chief priests and scribes stood and vehemently accused Him. And Herod with his men of war set Him at nought, and mocked Him, and ar rayed Him in a gorgeous robe, and sent Him again to Pilate.

And the same day Pilate and Herod were made friends together; for before they were at enmity, between themselves.

And Pilate, when he had called to gether the chief priests and the rulers and the people, said unto them: Ye have brought this man unto me, as one that perverted the people; and, behold, I, having examined Him before you, have found no fault in this Man touching those things whereof ye accuse Him; no, nor yet Herod; for I sent Him there, and, lo, nothing worthy of death is done unto Him. I will therefore chastise Him, and release Him.

On accoune of the feast (Pascha) the governor was want to release unto the people one prisoner, whomsoever they desired. They had then a notorious prisoner, called Barabas. the latter was a robber. Therefore when they were gathered together, Pilate said unto them: whom will ye that I release unto you? Barabas, or Jesus Which is called Christ? For he knew that for envy the chief priests had delivered Jesus. But the chief priests and elders persuaded the multitude chat he should rather release Barabas, and destroy Jesus. Then the Governor asked them: Whether of two will ye that I release unto you? The people cried out: Not Him, but Barabas! And Pilate answered and said again unto them: What shal! I do unto Him Whom ye called the King of Jews?

They cried out again: Let Him be crucified! Then Pilate said unto

ІИСУСЪ ХРИСТОСЪ ПЕРЕДЪ ПИЛАТОМЪ.
JESUS BEFORE PILATE.

якое же зло сдѣлалъ Онъ? я ничего достойного смерти не нашелъ въ Немъ. Но они еще голоснѣйше закричали: Распни Его!

Въ той часъ Пилатъ взялъ Іисуса, и билъ Его; Воилны же игемоновы, взявши Іисуса въ Преторію, отвели Его внутрь двора; и собрали на Него всю спиру-полкъ, и, роздѣвши Его, надѣли

them the third time: what evil hath He done? I have found no cause of death in Him. But they cried out the more exceeding: Crucify Him!

Then Pilate cherefore took Jesus, and scourged Him; and the soldiers of the governor took Jesus into the common hall, led Him inside of the hall, and gathered into Him the

на Него багряницу, и сплетши вѣнецъ изъ тернія, возложили Ему на голову, и дали Ему въ правую руку трость; и преклоняючи передъ Нимъ колѣна, ругались надъ Нимъ.

И начали привѣтствовати Его: здравствуй, Царь Іудейскій! И били по лицу, и плюнувши на Него, взяли трость, и били Его по головѣ.

whole band of soldiers. And stripping Him, they clothed Him with purple platting a crown of thorns, and put it on His head, and chey gave a reed in His right hand, and bowed their knees before Him, and mocked Him. And began to salute Him: Hail, King of the Jews! and they smote Him with their hands. And spitting

Пилатъ снова вышелъ, и сказалъ имъ: вотъ я вывожу Его къ вамъ, дабы вы знали, что я не нахожу въ Немъ ніякой вины. Тогда вышелъ Іисусъ, въ терновомъ вѣнцѣ и багряницѣ. И Пилатъ сказалъ имъ: вотъ человѣкъ! Ко ли увидѣли Его первосвященники и слу жители, то закричали: роспни, роспни Его! Пилатъ говоритъ имъ: возьмите Его вы, и роспните, ибо я не нахожу въ Немъ вины.

Іудеи отвѣчали ему: мы законъ маеме, и по закону нашему долженъ Онъ умерти, бо Онъ сдѣлалъ Себе Сыномъ Божіимъ.

Пилатъ, видячи, что не помогае ничто, но волненіе умножается, взялъ во ды, и умылъ руки передъ народомъ, кажучи: неповиненъ я въ крови праведни ка сего: смотрите вы. И отвѣтствуючи народъ сказалъ: кровь Его на насъ и на дѣтяхъ нашихъ.

Тогда Пилатъ, желаючи угодити наро ду, отпустилъ имъ Варавву, а Іисуса, бивши, предалъ имъ на ихъ волю, на роспятіе.

upon Him, they took the reed and smote Him on the head.

Pilate therefore went forth again, and saith unto them: Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilaee saith unto them: Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying: Crucify Him, crucify Him! Pilate saith unto them: Take ye Him, and crucify Him: for I find no fault in Him.

The Jews answered him: We have a law, and by our law He ought to die, because He made Himself the Son of God.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said: His blood be on us, and on our children.

Then therefore Pilate, willing to content the people, released Barabas unto them, and, scourging Jesus, delivered Him uneo them to be crucified.

КРЕСТНЫИ СТРАДАНІЯ И СМЕРТЬ ІИСУСА ХРИСТА.

(Мате. 27, 31-56. Марк. 15, 20-41. Лук. 23, 26-49. Іоанна 19, 16, 37).

И взяли Іисуса и коли надругались надъ Нимъ, сняли съ Него багряницу, одѣли Его въ одежды Его и повели на роспятіе. И, несучи крестъ Свой, Онъ вышелъ на мѣсто, назыв. Лобное, по еврейски, Голгофа. И когда вели его, на пути встрѣтили нѣкотораго человѣка Киринеянина, именемъ Симонъ, иду щого съ поля, отца Александрова и Ру фова; сего, захвативши, присилили его взяти Крестъ Христовъ, чтобы несъ за Нимъ.

И шло за Нимъ великое множество народа и женщинъ, которыи плакали и рыдали о Немъ. Іисусъ же, обернувшись ко нимъ, сказалъ: дщери Іерусалимскіи! не плачьте обо Мнѣ; но о себѣ плачьте и о дѣтяхъ вашихъ.

SUFFERING OF THE JESUS ON THE CROSS AND HIS DEATH.

(Mat. 27, 31-56; Mark 15, 20-41; Luke 23, 26-49, John 19, 16-37).

And they took Jesus, and when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him.

And He, bearing His cross, went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. And as they led Him away, they found a man of Cyrene passing, Simon by name, coming out of the field, the father of Alexander and Rufus. They laid hold on him and compelled him to bear His cross after Him. And there followed Him a great company of men, and of women, which also bewailed and lamented Him. But Jesus turning unto-

Несеніе Іисусомъ Христомъ Своего Креста на Голгоѳу.
Jesus bearing His Cross to Golgotha.

Вели и еще съ Нимъ на кару двохъ злодѣевъ. Коли пришли на мѣсто, называемое Лобное, давали Ему пити вино со смирною; но Онъ не принялъ; дали Ему пити оцту, смѣшанного съ желчью; и отвѣдавши, не хотѣлъ пити.

Часъ же былъ третій, якъ роспяли Его; и тогда съ Нимъ роспяли и двохъ розбойниковъ, одного по правую, а другого по лѣвую руку, а посреди Іисуса. Такъ исполнилось сказанное въ Писаніи: и до злодѣевъ прирахованный — (Ис. 53, 12).

t h e m, said: Daughters of Jerusalem weep not for Me, but weep for yourselves, and for your children. And there were also two other malefactors. And when they were come to the place, which is called Calvary, they gave Him to drink wine mingled with myrrh; but He received it not; they gave Him vinegar to drink mingled with gall; and when He had tasted thereof, would not drink. And it was the third hour and they crucified Him. Then they crucified with

Іисусъ же говорилъ: ОТЧЕ! ОТПУСТИ ИМЪ; ИБО НЕ ЗНАЮТЪ, ЧТО ДѢЛАЮТЪ!

И поставили надъ головою Его надпись, содержащую Его вину: было же написано письменами греческими, римскими и еврейскими: «СЕЙ ЕСТЬ ІИСУСЪ НАЗОРЕЙ, ЦАРЬ ІУДЕЙСКІЙ.

Воины же, коли роспяли Іисуса, взяли одежды Его, и роздѣлили на четыре части, каждому воину по части, и хитонъ (нижнюю одежду); роздѣляючиже одежды его, кинули жребій о нихъ, кому что взяти. Проходящіи же злословили Его, киваючи головами своими, и говорили: Эй! розрушающій храмъ, и въ три дни созидающій! Спаси Себе Самого, если Ты Сынъ Божій, сойди со Креста!.

И стоялъ народъ, и дивился.

Подобно и первосвященники, насмѣхаючись, говорили: другихъ спасалъ, а Себе Самого спасти не може; най теперь сойде со Креста, чтобы мы видѣли, и повѣрили, и увѣруеме въ Него. Онъ уповалъ на Бога; най теперь избавитъ Его, если Онъ угодный Ему; ибо Онъ говорилъ: Я Сынъ Божій.

Такожь и розбойники, роспятыи съ Нимъ, ругались надъ Нимъ. Одинъ изъ повѣшенныхъ злодѣевъ, злословлячи Его, сказалъ: ЕСЛИ ТЫ ХРИСТОСЪ; СПАСИ СЕБЕ И НАСЪ. Другій напротивъ того стримовалъ Его, и говорилъ: или ты не боишься Бога, коли самъ осужденый на тоже? И мы осуждены праведно; ибо достойное по дѣламъ нашим приняли; а Онъ ничего злого не сдѣлалъ.

И сказалъ Іисусу: ПОМЯНИ МЕНЕ, ГОСПОДИ, КОЛИ ПРИДЕШЬ ВО ЦАРСТВІЕ ТВОЕ.

И сказалъ ему Іисусъ: истинно говорю тебѣ, нынѣ же будешь со Мною въ раю.

При Крестѣ Іисусовомъ стояли матерь Его, и сестра матери Его Марія Клеопова, и Марія Магдалина.

Іисусъ, увидѣвши матерь, и ученика (Іоанна), которого любилъ, стоящихъ, говоритъ матери своей: — Жено, вотъ сынъ твой! Потомъ говоритъ Іоанну—: вотъ матерь твоя! И съ того часа ученикъ сей взялъ ю до себе.

Him two thieves; one on His right, and the other on His left hand, and Jesus in the midst. So the Scripture was fulfilled, which saith: 'And He was numbered with the transgressors. Then Jesus said: Father! forgive them; for they know not what they do. And they set up over His head His accusation written. And a superscription was also written in letters of Greek, and Latin, and Hebrew: This is Jesus of Nazareth, the King of the Jews.

The soldiers, when they had crucified Jesus, took His garments and parted them into four parts, to every soldier a part; and also His coat. And, parting His garments, they were casting lots upon them, what every man should take. And they that passed by railed on Him, wagging their heads, and saying: Ah! Thou that destroyest the temple, and buildest it in three days! save Thyself, and if Thou be the Son of God, come down from the cross. And the people stood beholding. Likewise also the chief priests mocking Him, with the scribes and elders, saying: He saved others; Himself He cannot save! Let Him now come down from the cross, that we may see and believe, and we will believe Him. He trusted in God, let Him deliver Him now for He said, I am the Son of God. The thieves also who were crucified with Him, reviled Him. And one of the malefactors which were hanged railed on Him, saying: If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying: Dost thou not fear God, seeing thou art in the same condemnation? And we were condemned justly for we receive the due reward of our deeds; but He hath done nothing amiss. And he said unto Jesus: Lord, remember me when Thou comest into Thy kingdom.

And Jesus said unto him: Verily I say unto thee, today you shall be in paradise with Me.

Now there stood by the cross of Jesus His mother, and His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His mother and the disciple standing by, whom He loved, He saith unto His mother: Woman, behold thy son! Then saith He to the disciple: Behold thy mother! And from that hour that disciple took her unto his own home.

Было около шестого часа дня: и сдѣлалась тьма по всей землѣ, и продолжалась до часа девятого. И померкло сол
Около девятого часа возопилъ Іисусъ голоснымъ голосомъ, кажучи: ИЛИ! ИЛИ! ЭЛОИ! ЛАМА САВАХФАНИ?, что означае: Боже Мой! Боже Мой! Про что Ты оставилъ Мене?.

Послѣ сего Іисусъ, знаючи, что уже все совершилось, да сбудется Писаніе, говоритъ: ЖАЖДУ! Тутъ стоялъ сосудъ полный оцту. И доразъ прибѣжавши одинъ изъ воиновъ, наполнилъ губу оцтомъ и наложивши на трость, по илъ Его. Коли же Іисусъ вкусилъ оцта, сказалъ: СОВЕРШИЛОСЬ! Отче! въ руки Твои предаю духъ Мой. И сіе сказавши, испустилъ духъ.

И се, роздерлась завѣса во храмѣ, на двое, сверху до низу; и земля потряслась; и камени розсѣлись; и гробы отверзлись; и многіи тѣла усопшихъ святыхъ воскресли. И вышедши изъ гробовъ, по воскресеніи Его, вошли во свя тый градъ, и явились многимъ.

Видѣвши же сотникъ, стоявшій противъ Него, происходившее, что Онъ послѣ такого вопля испустилъ духъ, сказалъ: истинно, человѣкъ сей Сынъ Божій былъ. И народъ, сошедшійся смотрѣти сіе, видѣвши происходившее, вер тался, біючись въ грудь..

Іудеи же, якъ въ той часъ была пятница; то дабы не оставити тѣлъ на крестѣ въ субботу (ибо тая суббота была день великій) просили Пилата, чтобы перебити у нихъ голени, и сняти ихъ. И такъ пришли воины, и у первого перебили голени, и у другого роспятого съ Нимъ. Но пришедши ко Іисусу, якъ увидѣли, что Онъ уже умеръ, то у Него не перебили голеней. А одинъ изъ воиновъ пронзилъ копіемъ бокъ Его, и вдругъ потекла кровь и вода. Ибо сіе произошло, да сбудется Писаніе: кость Его да не сокрушится (Исх. 12, 10). Такожь и въ другомъ мѣстѣ Писаніе говоритъ: воззрятъ на Того, которого пронзили» (Зах. 12, 10)..

ПОГРЕБЕНІЕ ГОСПОДНЕ.

Послѣ сего, пришелъ нѣкто человѣкъ богатый, именемъ Іосифъ изъ Арима

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened. And about the ninth hour Jesus cried with loud voice, saying: **Eli, Eli, Iama Sabachtani! that is to say: My God, My God, why hast Thou forsaken Me?.** After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst! Now there was set a vessel full of vinegar. And straightway one of the soldiers ran and filled a spunge full of vinegar, and put it on a reed, and gave Him to drink. When Jesus therefore had received the vinegar, He said: **It is finished!** And with a loud voice said: **Father! Into Thy hands I commend My spirit.** And having said thus, He bowed His head, and gave up the spirit.

And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened and many bodies of the saints which slept arose. And coming out of the graves after His resurrection, went into the holy City and appeared unto many. And when the centurion, which stood over against Him, saw what was done, that He so cried out, and gave up the spirit, he said: Truly this man was the Son of God. And the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

The Jews therefore, because it was Friday, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day), besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs, but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. For these things were done, that the holy scripture should be fulfilled: A bone of Him shall not be broken.. And again another scripture said: They shall look on Him whom they pierced.

LORD'S BURIAL.

And after this there came a rich man named Joseph of Arimathea, a

Распятіе Іисуса Христа на Голгофѣ межи двома розбойниками.
The Crucification of Jesus Christ on the Golgotha between two malefactors.

феи, города іудейского, знаменитый членъ совѣта, человѣкъ честный и праведный (не участвовавшій въ совѣтѣ и дѣлѣ ихъ), ожидавшій также царствія Божія, который и самъ былъ ученикъ Іисусовъ, но тайный, изъ страха отъ іудеевъ; онъ осмѣлился войти къ Пилату и просилъ позволенія сняти тѣло Іи-

city of the Jews, an honorable rabbi councellor, a good and just man (who had not consented to the counsel and deed of them); who also himself waited for the kingdom of God, who being a disciple of Jesus, but secretly, for fear of the Jews, he went in boldly unto Pilate to ask that he

сусово. Пилатъ удивился, что Онъ уже умеръ; и призвавши сотника, спросилъ его: давно ли умеръ?. И въ той часъ Пилатъ повелѣлъ сотнику отдати тѣло Іосифу. Онъ пошелъ, и снялъ тѣло Іису сово. Пришелъ такожь и Никодимъ, приходившій перше ко Іисусу ночью, и принесъ составъ изъ смирны и алоя, фунтовъ около ста; и купивши плаща ницу, и снявши Его, взялъ тѣло Іосифъ, обвивши плащаницею чистою; и обви ли его пеленами съ благовоніями, якъ обыкновенно погребаютъ іудеи. И поло жилъ Его Іосифъ въ новомъ своемъ гро бѣ , который былъ высѣченый изъ каменя, и привалилъ камень ко дверямъ гроба и удалился. Тамъ такожъ были слѣдовавшіи за Іосифомъ и Никодимомъ женщины, которыи пришли съ Іисусомъ изъ Галилеи: Марія Магдалина и другая Марія Іосіева; они сидѣ ли противъ гроба, смотрѣли, где Его полагали.

На другой день. послѣ пятницы, собрались первосвященники и фарисеи до Пилата и говорили: господинъ! мы вспо мнили, что сей обманщикъ, еще будучи въ живыхъ, сказалъ: послѣ трехъ дней воскресну. И такъ прикажи охра няти гробъ до третьяго дня, чтобы ученики Его, пришедши ночью, не украли Его, и не сказали народу: воскресъ изъ мертвыхъ; и буде послѣдній обманъ горше первого.

Пилатъ сказалъ имъ: возьмите стражу; подите, охраняйте, якъ знаете. Они пошли, и приложивши печати къ каменю, приставили ко гробу стражу.

might take away the body of Jesus. Pilate marvelled if He was already dead; and calling unto him the centurion, he asked him: how long ago He died? And then when Pilate knew it of the centurion, commanded the body to be given to Joseph. He come therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. And he bought fine linen, and took Him down. And when Joseph had taken the body, he wrapped it in the clean linen. Then they (Joseph with Nicodemus) took the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. And Joseph laid it, in his own new tomb, which was hewn out of a rock, and rolled a stone unto the door of the tomb, and departed.

And there were the women also, which came with Jesus from Galilee, Mary Magdalene, and the other Mary Jeosieva, sitting over the sepulchre, looking where He was laid.

On the next day, after Friday, the chief priests and Pharisees came together unto Pilate, saying: Sir, we remember that that deceiver said, while He was yet alive: After 3 davs I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people: He is risen from the dead; so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way, make it as sure as ye can. So they went, and made the tomb sure, sealing the stone, and setting a watch.

ВОСКРЕСЕНІЕ ХРИСТОВО.

(Мато. 28, 1-15. Марк. 16, 1-14. Лук. 24 1-48. Іоанна 20, 1—31. Дѣян. 2, 24, 31, 32. 3, 15. 10, 40-41 и Петра 3, 18, 19).

Христосъ, чтобы привести насъ до Бога, пострадалъ за грѣхи наши. Праведникъ за неправедниковъ, бывши умерщвленый по плоти, но ожившн Духомъ, Которымъ такожь Онъ сошелъ, и проповѣдалъ въ темницѣ (во адѣ) духамъ. Но Богъ воскресилъ Его, ростор гнувши узы смерти, бо не возможно было ей удержати Его, Начальника жизни. Праотецъ Давидъ предвидѣлъ воскресе-

CHRIST'S RESURRECTION.

(Mat. 28, 1-15; Mark 16, 1-14; Luke 24, 1-48; John 20, 1-31. The Acts 2, 24; 10, 40-41 and I. Peter 3, 18).

Christ had suffered for our sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also He went and preached into the spirits in prison (in hell).

But God raised Him, having loosed the pains of death; because it was not possible that He should be hold

ВОСКРЕСЕНІЕ ХРИСТОВО.
CHRIST'S RESURRECTION.

ніе Христа, и про тое говорилъ, что не оставлена душа Его во адѣ, и плоть Его не видѣла тлѣнія (Псал. 15, 40). Сего Іисуса Богъ воскресилъ въ третій день и далъ Ему являтися, не всѣмъ людямъ, но свидѣтелямъ предъизбраннымъ отъ Бога.

По прошествіи субботу, дуже рано на розсвѣтѣ первого дня недѣли, пришли Марія Магдалина и другая Марія, мати Іаковлева, и Саломія; они купили ароматы, чтобы идти помазати Іисуса; и пришли они на гробъ съ приготовленными благовоніями; Марія Магдалина пришла рано, коли еще было темно, ко

en of it, the Prince of life

The father of mankind David seeing this before spake of the resurrection of Christ, and this is why he said, that His soul was not left in hell, neither His flesh did see corruption. This Jesus God raised up the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God.

And after the Sabbath was past, very early, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, the mother of James, and Salo-

гробу; деньѣкоторыи пришли на гробъ при восходѣ солнца.

И было великое землетрясеніе, ибо Ангелъ Господень, сшедши съ небеси, приступилъ и отвалилъ камень отъ двери гроба, и сидѣлъ на немъ. Видъ его былъ, якъ молнія, и одѣяніе его было якъ снѣгъ. Устрашась его, вострепета ли стрегущіи и стали якъ мертвыи.

Мироносицы говорили межи собою: кто отвалитъ намъ камень отъ дверей гроба? И взглянувши, видятъ, что камень отваленый отъ гроба; И вошедши во гробъ, не нашли тѣла Христова.

И коли недоумѣвали они (прочіи мироносицы, кромѣ Маріи Магдалины) о семъ, увидѣли юношу въ бѣлой одеждѣ, сидящого на правой сторонѣ, и ужаснулись. Коли же они были въ страхѣ и потупили взоры въ землю, Ангелъ сказалъ женщинамъ: «НЕ БОЙТЕСЬ вы; НЕ УЖАСАЙТЕСЬ; ибо знаю, что вы глядаете Іисуса Назарянина, роспятого. Что глядаете живого межи мертвыми? ОНЪ ВОСКРЕСЪ. НѢТЪ ЕГО ТУТЪ! Вотъ мѣсто, где положили Его.

me; they had bought sweet spices, that they might come and anoint Him (Jesus). They came unto the tomb with the prepared spices; Mary Magdalene came early, when it was yet dark, unto the tomb; others came at the rising of the sun.

And, behold, there was (before the women with spices came) a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance, was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men

The women with spices, not knowing about al lthat happened, said among themselves: Who shall roll us the stone from the door of the tomb?

Then she (Mary Magdalene) runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them: They have taken away the Lord out of the tomb, and we know not where they have laid Him.

And when they looked, they saw that stone was rolled away. And entering into the tomb, they found not the body of the Lord Jesus, but a young man was sitting on the right side, clothed in a long white garment; and they were afrighted. And as they were agraid, and bowed their faces, the angel said to the women: "Be not affrighted; for I know that ye seek Jesus of Nazareth, Which was crucified. Why seek ye the living among the dead? He is risen; He is not here: behold the place where they laid Him. Come, see the place where the Lord lay.

ПЕРВОЕ ЯВЛЕНІЕ ВОСКРЕСШОГО МАРІИ МАГДАЛИНѢ.

Іисусъ же, воскресши рано въ первый день недѣли, явился спочатку Маріи Магдалинѣ, изъ которой изгналъ семъ бѣсовъ.

Коли она пошла возвѣстити ученикамъ. на пути снова соединалась съ прочими мироносицами. Коли же они (мироносицы) ишли возвѣстити ученикамъ о воскресеніи Христовомъ, Іисусъ Христосъ встрѣтилъ ихъ и сказалъ: Радуйтеся! Они приступили, ухватились за ноги Его, и поклонились Ему. Тогда говоритъ имъ Іисусъ: не бойтесь; подите, возвѣстите братіямъ Моимъ, чтобы они ишли

FIRST APPEARENCE OF JESUS CHRIST TO MARY MAGDALENE.

When Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils.

And when they (all the women with spices) went to bring His disciples word about the resurrection of Jesus, He met them, saying: Hail! And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them: be not afraid, go tell My brethren that they go into Galilee, and there shall they see

въ Галилею, тамъ они увидятъ Мене.

И вернувшись отъ гроба, возвѣстили все сіе одиннадцати апостоламъ и прочимъ всѣмъ. Но Апостолы не повѣрили сему.

Me. And they returned from the tomb, and told all these things unto the eleven (Apostles), and to all the rest. But the Apostles did not believe them.

ЯВЛЕНІЕ ВОСКРЕСШОГО УЧЕНИКАМЪ, ШЕДШИМЪ ВЪ ЭММАУСЪ И ПЕТРУ.

Послѣ явленія Маріи Магдалинѣ, и друг., Іисусъ Христосъ явился двоимъ ученикамъ на дорогѣ, коли они ишли въ Эммаусъ. Тѣ двое учениковъ бесѣдова ли межи собою о всѣхъ сихъ приключеніяхъ, и Самъ Іисусъ, подошедши, пошелъ съ ними, но они не узнали Его. Онъ сказалъ имъ: что то за произшествіе, о которомъ вы идучи розсуждаете межи собою и про что печальны? Одинъ изъ нихъ, именемъ Клеопа (другій, по преданію, былъ Лука), сказалъ Ему въ отвѣтъ: неужели Ты одинъ, будучи въ Іерусалимѣ, не знаешь о случившемся въ немъ въ сіи дни. И сказалъ имъ: о чемъ? Они сказали Ему: о Іисусѣ Назореѣ, который был пророкъ, сильный въ дѣлѣ и словѣ передъ Богомъ и всѣми людьми; якъ продали Его первосвященники и началь ники народа для осужденія на смерть и роспяли Его? А мы надѣялись было, что Онъ избавитъ Израиля; но совсѣмъ тѣмъ, уже третій день нынѣ, якъ тое случилось. Еще денѣкоторыи женщины изъ нашихъ удивили насъ, ибо, бывши рано у гроба, не нашли тѣла Его, и пришедши сказывали, что видѣли явленіе ангеловъ, которыи говорятъ, что Онъ живый; и ходили денѣкоторыи изъ нашихъ ко гробу, и нашли такъ, якъ женщины говорили, но Его не видали.

Тогда Іисусъ Христосъ сказалъ имъ: о несмысленныи и медлительныи сердцемъ, въ вѣрованіи тому, что пред сказывали пророки! Не такъ ли надлежало Христу пострадати, и войти въ славу свою? И начавши отъ Моисея, и всѣхъ пророковъ изъяснилъ имъ сказанное о Немъ во всемъ Писаніи.

Межи тѣмъ приблизились къ тому се

APPEARENCE OF THE RISEN CHRIST UNTO TWO DISCIPLES ON THEIR WAY TO EMMAUS AND TO PETER.

After that (appearence to Mary Magdalene and to others) Jesus appeared unto two of them (disciples) as they walked and went into Emmaus. These two disciples talked together of all these things which had happened. Jesus Himself drew near, and went with them, but they did not recognize Him. And He said unto them What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him: Art Thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them: What things? And they said unto Him: Concerning Jesus of Nazareth, which was a prophet, mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel; and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the tomb. And when they found not His body, they came saying, that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the tomb, and found it even so as the women said, but Him they saw not. Then Jesus said unto them: O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter unto His glory? And beginning at Moses, and all the prophets, He expounded unto them all that was said about Him in the scriptures.

And they drew nigh unto the vil-

леню, въ которое они шли; и Онъ показалъ видъ, что хоче идти дальше; но они Его удерживали, кажучи: останься съ нами, бо уже поздно, и день клонится къ вечеру. И вышедши, остался съ ними. И коли Онъ возлежалъ съ ними за столомъ; то взявши хлѣбъ, благословилъ, преломилъ, и подалъ имъ. Тутъ отверзлись у нихъ очи, и они узнали Его; и Онъ сталъ имъ невидимый. Тогда они сказали другъ другу: не горѣло ли въ насъ сердце, коли Онъ говорилъ съ нами на дорозѣ, и изъяснялъ намъ Писанія?.

И вставши въ той же часъ, вернулись въ Іерусалимъ, и нашли разомъ одинадцать Апостоловъ, и бывшихъ съ ними, которыи говорили, что Господь точно воскресъ, и явился Кифѣ (Петру) Симону. И они (ученики Эммаусскіи) розсказывали о произшедшемъ на пути, и якъ они узнали Его, въ преломленіи хлѣба. Но прочіе ученики не повѣрили.

Въ той же день, то есть, въ первый день недѣли, вечеромъ, коли двери дома, где собрались ученики Его, заперты были по опасенію отъ іудеевъ, нако нецъ самимъ одинадцати ученикамъ, возлежавшимъ за столомъ, явился Іисусъ Христосъ (пятый разъ) и сталъ посреди ихъ и сказалъ: миръ вамъ! И укорялъ ихъ за невѣріе и жестокосéрдіе, что видѣвши ЕГО воскресшого, не повѣрили. Они, смутившись и настрашившись, подумали, что видятъ духа. Но Онъ сказалъ имъ: что смущаетесь, и для чего такіи мысли входятъ въ сердца ваши? Посмотрите на руки Мои и на ноги Мои; То Я Самъ; осяжите Мене и розсмотрите; ибо духъ плоти и костей не имѣетъ, якъ видите у Мене. И сказавши сіе, Онъ показалъ имъ руки и ноги, и бокъ свой. Ученики обрадовались, увидѣвши Господа. Коли же они отъ радости еще не вѣрили и дивились; Онъ сказалъ имъ: есть ли у васъ тутъ что съѣстное? Они подали Ему частину печеной рыбы и сотового меда. И, взявши, ѣлъ при нихъ. И сказалъ имъ: вотъ то, что Я вамъ говорилъ, еще бывши съ вами, что надлежитъ исполнити ся всему написанному о Мнѣ въ законѣ Моисеевомъ и пророкахъ и псалмахъ. Въ той часъ отверзъ имъ розумъ къ розумѣнію Писанія. И сказалъ имъ: такъ написано, и такъ надлежало пострадати Христу, и воскреснути изъ мертвыхъ въ третій день, и проповѣдану быти во имя Его покаянію, и прощенію грѣховъ во всѣхъ народахъ, начинаючи отъ

lage, whither they went; and He made as though He would have gone further. But they constrained Him, saying: Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them. He took the bread and blessed it, and broke, and gave to them. And their eyes were opened and they knew Him; and He vanished out of their sight. And they said one to another: Didn't our heart burn within us, while He talked with us by the way, and while He opened to us the scripture?. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying: The Lord is risen indeed, and hath appeared to Kifa Simon (Peter). And they told what things were done on the way, and how they recognized Him in breaking of bread. But other disciples did not believe.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, He appeared (for the fifth time) unto the eleven disciples as they sat at meat, and stood in the midst of them, and saith unto them: Peace be unto you! And He upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them: Why are ye troubled? and why do thoughts arise in your hearts? Behold, My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken He showed them His hands and His feet, and His side. The disciples were glad, when they saw the Lord. And while they yet believed not for joy, and wondered, He said unto them: Have ye here any meat? And they gave Him a piece of broiled fish, and of an honeycomb. And He took it, and did eat before them. And He said unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concerning Me. Then opened He their understanding, that they

Іерусалима. Вы же свидѣтели сему.

Іисусъ сказалъ имъ въ другій разъ: МИРЪ ВАМЪ; ЯКЪ ПОСЛАЛЪ МЕНЕ ОТЕЦЪ, ТАКЪ И Я ПОСЫЛАЮ васъ. Сказавши сіе, дунулъ, и говоритъ имъ: ПРІИМИТЕ ДУХА СВЯТОГО; КОМУ ПРОСТИТЕ ГРѢХИ, ТОМУ ОТПУСТЯТ СЯ, НА КОМЪ ОСТАВИТЕ, НА ТОМЪ ОСТАНУТСЯ.

Ѳома же, инакше Дидимъ (Близнецъ), одинъ изъ двѣнадцати, не былъ тутъ съ ними, коли приходилъ Іисусъ. Другіи ученики сказали ему: мы видѣли Господа. Но онъ сказалъ имъ: если не увижу на рукахъ Его ранъ отъ гвоздей и не вложу руки моей въ бокъ Его не повѣрю.

По прошествіи восьми дней, снова ученики были въ домѣ, и Ѳома съ ними. Пришелъ Іисусъ, коли двери были заперты, сталъ посреди ихъ, и сказалъ имъ: МИРЪ ВАМЪ. Потомъ говоритъ Ѳомѣ: подай перстъ твой сюда; посмотри на руки Мои; подай руку твою, и вложи въ бокъ Мой, и не оставайся въ невѣріи, но вѣруй.

Ѳома сказалъ Ему въ отвѣтъ: ГОСПОДЬ МОЙ И БОГЪ МОЙ!. Іисусъ говоритъ ему: ты повѣрилъ, бо увидѣлъ Мене: блаженны не видѣвшіи и увѣровавшіи.

Много сотворилъ Іисусъ передъ учениками своими и другихъ чудесъ, о которыхъ не писано въ книгѣ сей. Сіе же написано, дабы вы увѣровали, что Іисусъ есть Христосъ, Сынъ Божій, и дабы, вѣруючи, мали жизнь во имя Его.

might understand the scriptures. And said unto them: Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. Then said Jesus unto them again: **Peace be unto you; as My Father hath sent Me, even so I send you.** And when He had said this, He breathed on them, and said unto them: **Receive ye the HOLY Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.**

But Thomas, one of the twelve, called Didymus, was not with them, when Jesus came. The other disciples therefore said unto him: We have seen the Lord. But he said unto them: Except I shall see in His hands the print of the nails, and put my finger unto the print of the nails, and thrust my hand into His side, I will not believe.

And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said: Peace be unto you! Then saith He to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him: My Lord and my God! Jesus said unto him: Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed.

And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through His name.

ЯВЛЕНІЯ ВОСКРЕСШОГО ХРИСТА НА МОРѢ ТИВЕРІАДСКОМЪ.

(Матѳ. 28, 16-20. Марк. 16, 15-18. Іон. 21, 1—24 (1 Кор. 15, 6, 7).

Послѣ ряда явленій Воскресшого, въ 1-й и 8-й день,, снова явился Іисусъ ученикамъ своимъ на морѣ Тиверіадскомъ. Явился же такимъ способомъ.

APPEARENCE OF RESURRECTED CHRIST ON THE SEA OF TIVERIADA.

(Mat. 28, 16-20; Mark 16, 15-18; John 21, 1-24).

After this (appearences of resurrected Christ on the first and eighth day) Jesus appeared again to the disciples at the Sea of Tiveriada. He appeared in this manner There were

Были разомъ Симонъ Петръ и Ѳома, инакше называемый Дидимъ, и Нафана илъ изъ Каны Галилейской, и сыновья Заведеевы, и двое другихъ изъ учениковъ Его. Симонъ Петръ говоритъ имъ: пойду ловити рыбу. Говорятъ ему: пойдеме и мы съ тобою. Пошли, и доразъ вошли въ лодку; но не поймали въ тую ночь ничего. А коли уже настало утро, увидѣли, что Іисусъ стоитъ на берегу: но ученики не узнали, что то Іисусъ. И такъ Іисусъ говоритъ имъ: дѣти! Нѣтъ ли у васъ чего съѣстного? Отвѣчали они Ему: нѣтъ. Онъ же сказалъ имъ: закиньте сѣть по правую сторону лодки и поймаете. И такъ закинули, но не могли вытягнути ю отъ множества рыбы. Тогда ученикъ, которого любилъ Іисусъ (Іоаннъ) говоритъ Петру: то Господь. Симонъ - Петръ, почувши, что то Господь, опоясался одеждою (ибо онъ былъ роздѣтый) и кинулся въ море. А другіи ученики приплыли на лодкѣ(ибо недалеко были отъ берега, локтей около двохъ сотъ), тягаючи сѣть съ рыбою.

ОСЬМОЕ ЯВЛЕНІЕ ВОСКРЕСШОГО ВЪ ГАЛИЛЕѢ.

Одиннадцать же учениковъ пошли въ Галилею, на гору, куда повелѣлъ имъ Іисусъ. И увидѣвши Его, поклонились; а иныи усумнились. Онъ явился такожь Іакову, и снова всѣмъ Апостоламъ. И приблизившись Іисусъ, говорилъ съ ними и сказалъ имъ: ДАНА МЕ НѢ ВСЯКАЯ ВЛАСТЬ НА НЕБЕСИ И НА ЗЕМЛИ. И сказалъ имъ: И ТАКЪ, ИДИТЕ ПО ВСЕМУ МІРУ, ПРОПОВѢДУЙТЕ ЕВАНГЕЛІЕ ВСЕЙ ТВАРИ, НАУЧИТЕ ВСѢ НАРОДЫ, КРЕСТЯЧИ ИХЪ ВО ИМЯ ОТЦА, И СЫНА, И СВЯТОГО ДУХА, УЧА ИХЪ СОБЛЮДАТИ ВСЕ, ЧТО Я ЗАПОВѢДАЛЪ ВАМЪ: КТО ПОВѢРИТЪ И ОКРЕСТИТСЯ, ТОЙ СПАСЕНЫЙ БУДЕ; А КТО НЕ ПОВѢРИТЪ, ОСУЖДЕНЫЙ БУДЕ.

Вѣрующихъ сопровождати будутъ сіи знаменія: именемъ Моимъ будутъ изгоняти бѣсовъ; будутъ говорити новыми языками; будутъ брати руками змѣй; и хотя выпіютъ что смертоносное, не повредитъ имъ; возложатъ руки на больныхъ, и они будутъ здравы. И СЕ Я СЪ ВАМИ ВО ВСѢ ДНИ ДО СКОНЧАНІЯ ВѢКА.

together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee and the sons of Zebedee, and two other disciples. Simon Peter said unto them: I go fishing. They said unto him: We also go with thee. They went forth, and entered a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

Then Jesus saith unto them: Children have ye anything eatable? They answered Him: No. And He said unto them: Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore, that disciple whom Jesus loved, saith unto Peter: It is the Lord. When Simon Peter heard that that was the Lord. he gird his fisher's coat unto him (for he was naked) and did cast himself into the sea.

And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes.

THE EIGHTH APPEARENCE OF THE RESURRECTED CHRIST IN GALILEE.

The eleven disciples went away into Galilee, into a mountain where Jesus had appaointed them. And when they saw Him, they worshipped Him, but some doubted.

After that He appeared to James; then to all the Apostles. And Jesus came and spake unto them, saying: All power is given unto Me in heaven and in earth. And He said unto them: Go ye therefore, and teach all nations, baptizing them in the name OF THE FATHER, AND OF THE SON, and of THE HOLY GHOST: teaching them to observe all things whatsoever I have commanded you. HE THAT BELIEVETH and IS BAPTIZED SHALL BE SAVED; BUT HE THAT BELIEVETH not SHALL BE DAMNED. And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. And, lo, I am with you always, even unto the end of the world.

ВОЗНЕСЕНІЕ ГОСПОДНЕ.
THE ASCENSION OF OUR LORD.

ВОЗНЕСЕНІЕ ГОСПОДНЕ.

(Марк. 16, 19-29. Лук. 24, 49—53. Іоан. 21, 25. Дѣян. 1, 1—14)..

Итакъ первую книгу (Святое Еванге ліе) написалъ я (Ев. Лука, ровно, якъ и прочіи св. Евангелисты, по Божественному вдохновенію отъ Духа Святого) къ тебѣ, Θеофилъ (Боголюбецъ), о всемъ, что дѣлалъ, и чему училъ Іисусъ спочатку, до того дня, въ который Онъ

ASCENSION OF THE LORD.

(Mark 16, 19-20; Luke 24, 49-53; John 21, 25; Acts 1, 1-14).

And so the First Book (Holy Gos pel) I (Luke) have written to thee, O Theophilus, of all that Jesus began both to do and teach, until the day in which He a s c e n d e d after that He, through the Holy Ghost, had given commandments unto the apost les whom He had chosen; to whom

вознесся, давши повелѣнія Апостоламъ, которыхъ Онъ избралъ Духомъ Святымъ, которымъ и показалъ Онъ Себе живымъ, по страданіи своемъ, со многими вѣрными доказами, въ протягу сорока дней, являючись, и говорячи о Царствіи Божіемъ. И въ сороковый день по воскресеніи своемъ, Господь, собравши апостоловъ, сказалъ имъ: не отлучайтесь изъ Іерусалима, но ждите обѣщанного отъ Отца, о чемъ вы чули отъ Мене. И вывелъ ихъ вонъ изъ города, до Вифаніи. Посему они сошедшись спрашивали Его: не въ сіе ли время, Господи, возстановишь Ты царство Израилю? На сіе Онъ сказалъ имъ: не ваше дѣло знати времена или сроки, которыи Отецъ предоставилъ своей власти. Но вы получите силу, коли сойде на васъ Духъ Святый; и будете Моими свидѣтелями въ Іерусалимѣ и во всей Іудеѣ и въ Самаріи, и даже до послѣдняго края земли.

И такъ Господь, послѣ того, якъ говорилъ съ ними, благословилъ ихъ: сталъ отдалятися отъ нихъ, и возноситися на небо; и восшелъ превыше всѣхъ небесъ, и возсѣлъ Онъ одесную Бога.

И коли они (апостолы) смотрѣли на небо, подчасъ восхожденія Его; вдругъ предстали имъ два мужа въ бѣлой одеждѣ, и сказали: Галилеяне! что вы стоите и смотрите на небо? Сей Іисусъ, вознесшійся отъ васъ на небо, приде такимъ же образомъ, якъ вы видѣли Его восходящимъ на небо. Они поклонились Ему и вернулись въ Іерусалимъ съ великою радостію, съ горы, называемой Масличной (Елеонъ), которая находится близъ Іерусалима въ разстояніи субботняго пути.

He shewed Himself after His passion by many infallible proofs, being seen of them forty days, and speaking of the things, pertaining to the kingdom of God. And assembling on the fortieth day after His resurrection, the Lord commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. And He led them out of the city as far as to Bethany.

When they therefore were come together, they asked of Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israel? And He said unto them: It is not for you to know the times or the seasons the Father hath put in his own power. But ye shall receive power after the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

So then after the Lord had spoken unto them, He blessed them, and began to part from them and to ascend up into heaven, and ascended up far above all heavens and sat on the right hand of God.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; and said: **Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.**

And they worshipped Him, and returned to Jerusalem with great joy from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

ПРОПОВѢДЬ АПОСТОЛОВЪ.

Апостолы, по сошествіи на нихъ, въ день пятидесятницы, Св. Духа во видѣ огненныхъ языковъ, пошли, проповѣдывали повсюду, при содѣйствіи Господнемъ и подкрѣпленіи слова послѣдующими знаменіями.

THE PREACHING OF THE APOSTLES.

The apostles, after the descent upon them, on the fiftieth day, of the Holy Ghost under the view of cloven tongues, went forth ,and preached everywhere the Lord working with them, and confirming the word with signs following.

Сошествіе Святаго Духа на Апостоловъ.
The descent of the Holy Ghost on the Apostles.

АПОСТОЛЬСКАЯ ПРОПОВѢДЬ.

THE APOSTLES' PREACHING.

ДѢЯНІЯ СВЯТЫХЪ АПОСТОЛОВЪ.

Книга Дѣяній Святыхъ Апостоловъ была написана Св. Евангелистомъ Лукою. Она содержитъ исторію Церкви отъ Вознесенія Господа и кончается въ 63-мъ году.

ИЗБРАНІЕ МАТѲЕЯ. — Послѣ Вознесенія Іисуса Христа на небо, Пребла гословенная Дѣва, разомъ съ Апостолами и ихъ учениками, числомъ до 120 человѣкъ, пошли въ Іерусалимъ ожидати сошествіе Св. Духа. То было въ той часъ, что Матѳій былъ выбраный для занятія мѣста Іуды Искаріотского.

THE ACTS OF THE HOLY APOSTLES.

The Book of the Acts of the Holy Apostles was written by St. Luke, the Evangelist. It contains the history of the Church from the Ascension of the Lord, and ends in the 63d year.

ELECTION OF MATTHEOS. — After the ascension of Jesus into heaven, the Blessed Virgin, together with the apostles and their disciples to the number of 120, proceeded to Jerusalem to await the coming of the Holy Ghost. It was during this time that Mattheos was chosen to fill the place of Judas Iscariot.

СОШЕСТВІЕ СВ. ДУХА. — Въ день Пятидесятницы, коли они всѣ были собраны разомъ для молитвы, Св. Духъ сошолъ на нихъ во видѣ огненныхъ языковъ. Апостолы отразу начали говорити разными языками. Цѣлый народъ дивовался, чуючи ихъ бесѣду, знаючи, что они были бѣдныи, несвѣдующіи люди попередно. Св. Петръ проповѣдывалъ народу и около 3.000 было присоединено до Христіанской вѣры.

DESCENT of the HOLY GHOST. On the day of Pentecost, as they were all assembled together at prayer the Holy Ghost descended on them in the form of tongues of fire. The Apostles immediately began to speak in different languages. All the people wondered to hear them talk knowign that they were poor, ignorant men before. St. Peter preached to the people and about 3,000 were converted to the Christian faith.

ХРОМЫЙ ЧЕЛОВѢКЪ. — Коли Св. Петръ и Іоаннъ ишли въ храмъ, человѣкъ, который былъ калѣкой отъ рожденія, просилъ ихъ о помощи. Въ той часъ Петръ сказалъ: «Серебра и золота я не маю, но что я маю, я даю тебѣ: ВО ИМЯ ІИСУСА ХРИСТА ИЗЪ НАЗАРЕТА, ВСТАНИ И ХОДИ!». И человѣкъ былъ исцѣленый отъ той годины.

Послѣ сего Апостолъ Петръ проповѣдывалъ народу на Соломоновскомъ крыльцѣ, и около 5,000 человѣкъ было присоединено ко Христу.

..THE LAME MAN. — As Peter and John were going to the Temple, a man, who had been a cripple from his birth, asked them for assistance. Then Peter said: — 'Silver and gold have I none, but what I have I give thee: in the name of Jesus Christ of Nazareth, arise and walk'. And the man was cured from that hour.

After this Apostle Peter preached to the people on Solomon's porch, and about 5000 were converted to Christ.

Послѣ сего св. Петръ и Св. Іоаннъ были взяты передъ еврейскій совѣтъ, но были отпущены снова, бо совѣтники боялись народа.

After this St. Peter and St. John were taken before the Jewish council but they were discharged again, the councilmen being afraid of the people.

СОСТОЯНІЕ ХРИСТІАНЪ. — Первыи христіане были ОДНОГО СЕРДЦА И ОДНОЙ ДУШИ, дѣливши все свое добро другъ съ другомъ, такъ что межи ними не было нуждающихся.

STATE OF THE CHRISTIANS. — The first Christians were of one heart and one soul, sharing all their goods with one another, so that there was no one needy among them.

ИСЦѢЛЕНІЕ ХВОРЫХЪ. — Слава объ Апостолахъ такъ роспространилась, что многихъ хворыхъ выносили на улицы, чтобы коли Св. Петръ проходилъ, его тѣнь падала на нихъ и возстановляла ихъ здоровье.

HEALING THE SICK. — The fame of the Apostles had spread so much that many sick were brought into the streets, that when St. Peter came, his shadow even might cover them and restore their health.

АПОСТОЛЫ АРЕСТОВАНЫ. — Первосвященники, чуючи о томъ, что случилось, приказали кинути Апостоловъ до темницы. Но Ангелъ освободилъ ихъ въ ночи и послалъ ихъ проповѣдывати народу. На другое рано, коли Апостолы проповѣдывали, пришелъ урядникъ и припровадилъ ихъ передъ Совѣтъ. Коли имъ задавали вопросы, они (апостолы) сказали: МЫ МАЕМЪ ПОВИНОВАТИСЯ БОГУ, А НЕ ЧЛЕОВѢКАМЪ. Одинъ ученый докторъ, по имену Гамаліилъ, предостерегалъ Совѣтъ о томъ, якъ они обходились съ сими людьми (Апостолами), кажучи, что если ихъ наука пришла отъ людей, она, розумѣется, прійде до ничего; НО ЕСЛИ

THE APOSTLES IMPRISONED. The high-priests hearing what had happened, ordered the Apostles to be cast into prison. But an angel delivered them in the night, and bade them to preach to the people.

Next morning, as the Apostles were preaching, an officer came and brought them before the council. When questioned, they said: "WE OUGHT TO OBEY GOD RATHER THAN MEN". A learned doctor ,named Gamaliel, warned the council how they treated these men, saying, that if their teaching came from men, it would certainly come to naught; BUT IF GOD WAS THE AUTHOR

ОБРАЩЕНІЕ КО ХРИСТУ САВЛА (ПАВЛА).
THE CONVERSION TO CHRIST of SAVL (PAUL).

БОГЪ БЫЛЪ ЕИ АВТОРЪ, ТО ОНА, НАПЕВНО, БУДЕ МАТИ УСПѢХЪ.

ДІАКОНЫ. — Завдяки скорого побольшенія числа христіанъ, Апостолы избрали 7 людей доброй репутаціи, полныхъ Св. Духа и мудрости, чтобы они помогали Апостоламъ въ ихъ роботѣ. Найбольше замѣчательный изъ нихъ былъ СТЕФАНЪ. Сей послѣдній, споря чи съ денѣкоторыми изъ еврейскихъ сектъ, въ концѣ побѣдилъ ихъ. За сіе они собрали фальшивыхъ свидѣтелей, чтобы присягали, что ОНЪ ГОВОРИЛЪ ПРОТИВЪ МОЙСЕЯ И ПРОТИВЪ БОГА. Они припровадили его передъ Совѣтъ, где онъ спочатку оповѣлъ исторію евреевъ, начинаючи отъ Авраама до Мойсея; потомъ онъ провелъ контрастъ межи Скиніей Мойсея и Храмомъ Соломона, и межи послѣднимъ и Церковью Христовой. На остатку онъ укорилъ ихъ въ гордости ихъ сердецъ и розума.

За сіе, выведши его изъ города, евреи закидали его каменями на смерть. Но онъ молился за своихъ мордерцевъ, кажучи: «Господи, не считай имъ сего за грѣхъ».

Послѣ замученія Св. Стефана, который былъ первымъ христіанскимъ мученикомъ, Церковь была дуже преслѣдована.

ОБРАЩЕНІЕ СВ. ПАВЛА. — Коли Савлъ, ученый еврей, былъ на дорозѣ

OF IT, THEN WAS IT SURE TO SUCCEED.

THE DEACONS. — The Christians increasing rapidly, seven men of good reputation, full of the Holy Ghost and wisdom, were chosen to assist the Apostles in their work. The most remarkable of these was **STEPHEN,** who, while disputing with some of the Jewish sects, defeated them; for this they gathered together false witnesses to swear **that he had spoken against Moses and against God. They brought him to the council, where he first gave a history of the Jews, from Abraham to Moses;** then he drew a contrast between the tabernacle of Moses and that of Solomon, and between the latter and the Church of Christ. Lastly, he reproached the Jews with the pride of their hearts and minds. For this the Jews led him out of the city, and **stoned him to death. But he prayed for his murderers, saying: 'Lord, lay not this sin to their charge'**

After St. Stephen's martyrdom, who was the first Christian martyr, the Christian Church was very persecuted.

CONVERSION OF ST. PAUL.— As Savl, a learned Jew, was on his

ПРОПОВѢДЬ АП. ПАВЛА ВЪ АѲИНАХЪ.
The preaching of Apostle Paul in Athens.

въ Дамаскъ (верхомъ на коню), чтобы пренаслѣдовати христіанъ, неожиданно его освѣтило свѣтло съ неба, и онъ, упавши со своего коня, почулъ голосъ: «САВЛЕ, САВЛЕ, ЧТО МЕНЕ ГОНИШЬ? Савлъ сказалъ: «КТО ТЫ, ГОСПОДИ?» И голосъ отвѣтилъ: «Я ІИСУСЪ ИЗЪ НАЗАРЕТА». Идучи до Дамаска, Савлъ былъ крещеный Ананіей; отъ сего часу онъ зробился извѣстнымъ Апостоломъ Павломъ.

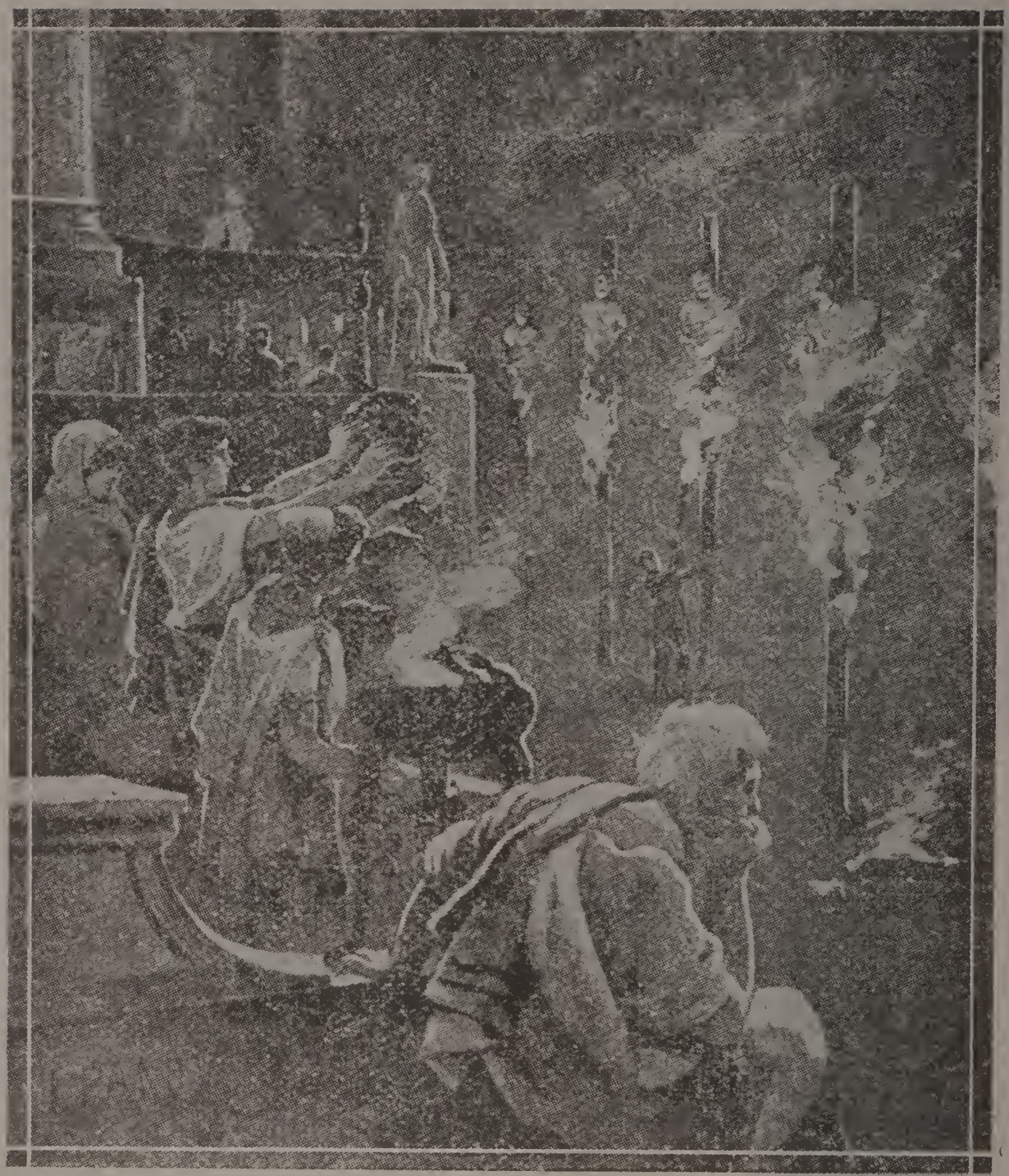
ІЕРУСАЛИМСКІЙ СОБОРЪ. — Апостолы собрались въ Іерусалимѣ для розваги надъ справою, ТРЕБА ЛИ ОБРѢЗЫВАТИ ОБРАЩЕННЫХЪ. Было много споровъ о семъ, доки Св. Петръ не всталъ и доказалъ имъ, что обрѣзаніе непотребне. Послѣ сего Павелъ и Варнава ознакомили всѣхъ съ тѣмъ, что они зробили въ своей миссіонерской роботѣ. Письмо, или декретъ, былъ посланый Апостолами, черезъ Павла, и Варнаву, обращеннымъ изъ евреевъ, наказуючи имъ служити Богу вѣрно.

ПУТЕШЕСТВІЕ СВ. ПАВЛА. — Св. Павелъ зробилъ 4 путешествія съ миссіонерскими цѣлями: 1. — Въ Селевкію, Антіохію, Иконію, Листру; 2. — Въ Македонію, Филипписію, Ѳессалонику, Аѳины, где онъ присоединилъ много грековъ: 3. — Въ Ефесъ, Трою и, разомъ

way to Damascus (on horse back), to persecute the Christians, suddenly a light shone from heaven round him and he fell down from his horse, and heared a voice: 'SAVL, SAVL, WHY PERSECUTEST THOU ME?' Saul said: 'WHO ART THOU, LORD?' and the voice replied: 'I AM JESUS of NAZARETH'. And Saul going into Damascus was baptized by Anani as, and from that time he became the famous Apostle PAUL.

COUNCIL at JERUSALEM. The Apostles assembled at Jerusalem to discuss whether converts should not be circumcised. There was much disputing til St. Peter rose up and proved them that circumcision was not necessary. After this Paul and Barnabas related all they had done in their missionary work. A letter, or decree, of the Apostles was then sent out with Paul and Barnabas to the Gentile converts, exhorting them to serve God faithfully..

ST . PAUL'S JOURNEYS. St. Paul made four journeys with missionary purposes: 1.—To S e l e v k i a, Antioch, Iconia, Lystra; 2. — To Macedonia, Philippi, Thessalonika and Athens, where he converted many Greeks; 3. — Ephesus, Troas, and es-



Поганское мученіе христіанъ въ Римѣ.
The pagan torment of Christians in Rome.

съ симъ, основалъ много церквей; 4. — Въ Римъ.

Въ Римѣ, послѣ пары лѣтъ миссіонерствованія, онъ пострадалъ мученически, въ 29-й день Іюнія, разомъ съ апостоломъ Петромъ, въ 68 году по Рождествѣ Христовомъ. Апостолу Павлу оттяли голову мечемъ, а Апостолъ Петръ былъ роспятый на крестѣ внизъ головою.

ГОНЕНІЯ НА ХРИСТІАНЪ.

ПЕРВОЕ, въ 64 г. — Императоръ Неронъ былъ первымъ правителемъ, который противился наукѣ христіанской церкви. Сей злостный человѣкъ ненавидѣлъ христіанъ завдяки ихъ побожности. Коли сгорѣла большая частина города Рима, Неронъ обвинилъ въ семъ

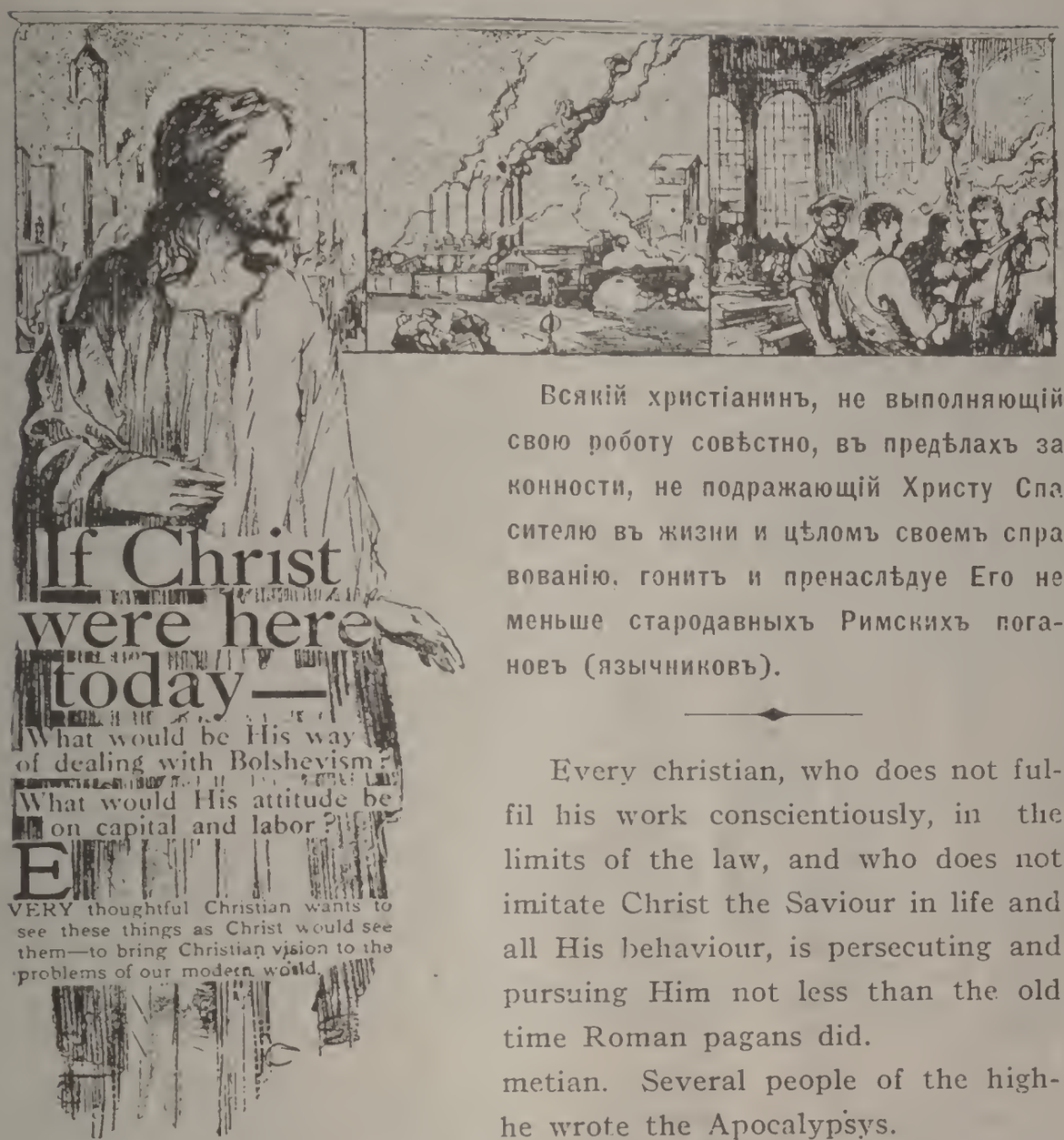
tablished many churches; 4. — To Rome.

In Rome, where after a few years of missionary work, he suffered martyrdom, on the 29th of June, in company with St. Peter, A. D. 68.

Apostle Paul was beheaded by a sword, and Apostle Peter was crucified head downwards.

THE PERSECUTION OF CHRISTIANS

FIRST, A. D. 64. — The Emperor Nero was the first sovereign who opposed the teaching of Christian Church. This wicked man hated the Christians on account of their piety. The greater portion of the city of Rome being burnt down, Nero blam-



Всякій христіанинъ, не выполняющій свою роботу совѣстно, въ предѣлахъ за конности, не подражающій Христу Спа сителю въ жизни и цѣломъ своемъ спра вованію, гонитъ и пренаслѣдуе Его не меньше стародавныхъ Римскихъ пога новъ (язычниковъ).

Every christian, who does not fulfil his work conscientiously, in the limits of the law, and who does not imitate Christ the Saviour in life and all His behaviour, is persecuting and pursuing Him not less than the old time Roman pagans did.

metian. Several people of the high-

he wrote the Apocalypsys.

христіанъ и началось кровавое пренаслѣдованіе. Подчасъ сего пренаслѣдованія Свв. Петръ и Павелъ были замучены.

ДРУГОЕ, въ 95 г. — Другое гоненіе было начате Домеціаномъ. Пару людей найвысшихъ ранговъ были умерщвлены или выгнаны только про тое, что они были христіанами. Ап. Іоаннъ покликаный былъ до тирана. Коли онъ явился, то его кинули въ котелъ съ кипящей оливой, но тое не зробило ему ніякой шкоды. Послѣ сего онъ былъ выгнаный на островъ Патмосъ, где онъ написалъ книгу Апокалипсисъ.

ТРЕТЬЕ, въ 106 г. — Сіе гоненіе начате было Траяномъ. Оно было меньше насильственнымъ, но тревало дольше, и большое число мучениковъ пострадало. Межи первѣйшими мучениками были: Св. Климентъ, Св. Симеонъ, Епископъ Іерусалимскій, и св. Игнатій, Епископъ Антіохійскій.

ed the Christians for it, and a bloody persecution commenced. It was during this persecution that St. Peter and St. Paul were martyred.

SECOND, A. D. 95. — The second persecution was commenced by Domitian. Several people of the highest rank were either put to death or banished, simply because they were Christians.

St. John was summoned to appear before the tyrant. Upon arrival, he was plunged into a kettle with boiling oil; but he did not sustain the smallest injury. After this he was banished to the island of Patmos, where he wrote the Apocalypees.

THIRD, A. D. 106. — This persecution was begun by Trajan. It was less violent than the others, but it lasted longer, and a greater number of martyrs suffered. Among the earliest martyrs were: St. Clement, St. Simon, Bishop of Jerusalem, and St. Ignatius, Bishop of Antioch .

ЧЕТВЕРТОЕ, въ 166 г. — Четвертое гоненіе Церкви было подчасъ царствованія Марка Аврелія. Фальшивыи доносы, къ несчастью, предубѣдили сего императора противъ христіанъ. Сіе гоненіе было дуже буйное, великое число пострадало мученически. Межи ними находиме Св. Поликарпа, Епископа Смирнского. Губернаторъ, росчувствованный жалемъ, просилъ его проклясти Христа, въ той часъ буде освобожденый, но Св. Поликарпъ отповѣлъ: «Я служилъ Ему 86 лѣтъ, и Онъ не зробилъ менѣ ничего, кромѣ добра, якъ, про тое, можу Я проклясти Его, моего Господа и Спасителя?» — Такій былъ отвѣтъ святого. Св. Поликарпъ былъ спаленый живцемъ.

ПЯТОЕ, въ 202 г. — Императоръ Севера, который на початку стоялъ за христіанами, но позднѣйше издалъ жестокіи приказы противъ нихъ. Онъ провадилъ свои гоненія въ такомъ ужасномъ видѣ, что христіане думали, что времена Антихриста пришли.

ШЕСТОЕ, въ 235 г. — Шестое гоненіе было роботой Максимина, захватчика. Ярость сего тирана была направлена противъ епископовъ и священниковъ, бо, якъ думалъ онъ, легко буде навернути народъ, коли онъ лишеный буде своихъ пастырей.

СЕДЬМОЕ, въ 249 г. — Коли Декій сталъ императоромъ, онъ началъ пренаслѣдовати христіанъ по цѣлой своей имперіи.

ВОСЬМОЕ, въ 257 г. — Валеріанъ на ру лѣтъ лишилъ христіанъ въ мирѣ. — Позднѣйше онъ издалъ приказъ, которымъ заборонялъ христіанамъ держати ся ихъ религіи подъ карою смерти. Межи тѣми, кто былъ замученый, былъ св. Кипріанъ, Епископъ Карфагенскій.

ДЕВЯТОЕ, въ 257 г. — Сіе гоненіе было подчасъ царствованія Императора Аврелія. Оно тревало дуже короткій часъ.

ДЕСЯТОЕ, въ 303 г. — То было послѣднее гоненіе, сдѣланное императорской властью противъ христіанской церкви. Діоклетіанъ былъ императоромъ Востока, а Максиміліанъ — Запада. Послѣдній, въ 303 г., издалъ указъ, въ которомъ онъ приказывалъ знищити церкви, а Св. Письмо спалити.

FOURTH Persecution, A. D. 166.— The fourth persecution of the Church took place during the reign of Marcus Aurelius. False reports unhappily prejudiced him against the Christians. This persecution was very violent, and great numbers suffered martyrdom. A m o n g them we find St. Polycarp, B i s h o p of Smyrna. The governor, touched with pity, begged of him to curse Christ, and he would be released, but Polycarp answered: **'Eighty six years have I served Him, and He has done me nothing but good, how, then, can I curse Him, my Lord and my Savicur?'** This was the answer of Saint Polycarp. He was burnt alive.

FIFTH, A. D. 202. — Severus, who was at first in favour of the Christians, at length issued cruel orders against them. He carried on his persecutions in so frightful a manner that the Christians believed the time of Antichrist had come.

SIXTH, A. D. 235. — The sixth per the usurper. The fury of this tyrant secution was the work of Maximin was directed against the bishops and priests, because, as he thought, it would be easy to reclaim the people when it be deprived of its pastors

SEVENTH, A. D. 249. — When Decius became emperor he began persecuting the Christians throughout his Empire.

EIGHTH, A. D. 257. — Valerian for several years had left the Christians in peace. Later he published an edict forbidding the exercise of their religion under the pain of death. Among those who were martyred was St. Cyprian, Bishop of Carthage.

NINTH, A. D. 275. — This persecution took place during the reign of the Emperor Aurelian. It was of very short duration.

TENTH PERSECUTION, A. D. 303. — This was the last persecution made by the imperial power against the Christian Church. Diocletian was Emperor of the East and Maximian of the West. In the year 303 the former published an edict, in which he commanded the churches to be pulled down, and the Holy Scriptures to be burnt.

Видѣнію царю Константину знаменія Св. Креста на небѣ.
Emperor Constantine's vision of a sign of the Holy Cross in the heaven.

ТОРЖЕСТВО ХРИСТІАНСТВА.

Крестомъ Господнимъ даровано спасеніе роду человѣческому. Крестомъ Господнимъ такожь побѣжденый былъ поганскій стародавный свѣтъ. Крестомъ-же, послѣ вѣковыхъ пренаслѣдованій христіанъ, зроблено всесвѣтное торжество Христовой вѣры надъ всѣми прочими вѣрами.

Причиной сего торжества былъ КОНСТАНТИНЪ ВЕЛИКІЙ, императоръ Греко-Римскаго Царства.

Въ 311 року, коли онъ готовился до битвы съ Максентіемъ, правителемъ Запада, чудесный знакъ Креста явился ему на небѣ, окруженный слѣдующей надписью: «СИМЪ ПОБѢДИШИ!».

Послѣ сего Христосъ явился ему со знакомъ креста и повелѣлъ ему зробити знамя (флагъ) со знакомъ креста на немъ и уживати его (знамя) для обороны противъ вороговъ.

Ободрненныи симъ знаменемъ, арміи Константина побѣдили его ворога, Максентія.

Скоро послѣ сего, въ 313 року, Кон-

TRIUMPH OF CHRISTIANITY.

With the Lord's CROSS salvation was given to the mankind; with the CROSS also the pagan old world was vanquished; with the CROSS, after centuries of persecution of Christians, a universal triumph of Christ's faith was made over all other faiths.

The cause of this triumph was CONSTANTINE THE GREAT, emperor of the Greek-Roman Empire.

In the year 311, while preparing to fight Maxenty, the ruler of the West, a miraculous sign of the CROSS appeared to him on the skyes, surrounded with the following inscription: "BY THIS YOU SHALL CONQUER!".

Then Christ appeared to Constantine with a sign of the Cross and directed him to make a banner with the sign of a Cross on it, and use it for the protection against his enemies.

Animated by this banner, Constantin's armies defeated his enemy, Maxenty.

Shortly, after this, in the year 313,

ПЕРВЫЙ ВСЕЛЕНСКІЙ СОБОРЪ.
THE FIRST ECUMENICAL COUNCIL.

стантинъ, самъ будучи уже христіаниномъ, издалъ эдиктъ, извѣстный подъ назвою «МИЛАНСКІЙ ЭДИКТЪ», въ которомъ онъ заявилъ: «ОТНЫНѢ КАЖДЫЙ, РѢШИВШІЙСЯ СОБЛЮДАТИ Богослуженіе ХРИСТІАНСКОЕ, НАЙ СОБЛЮДАЕ ЕГО СВБОДНО И НЕУКЛОННО, БЕЗЪ ВСЯКОГО ЗАТРУДНЕНІЯ»!

ВСЕЛЕНСКІИ СОБОРЫ.

Въ протягу первыхъ восемь столѣтій Христіанской эры было СЕМЬ замѣчательныхъ Соборовъ, извѣстныхъ яко ВСЕЛЕНСКІИ, або Головныи. Они досли назву «Вселенскій», отъ того, что цѣлая Христіанская Церковь приняла ихъ рѣшенія касательно вѣры. Форма словъ, содержащихъ рѣшенія, извѣстна подъ назвою «НИКЕЙСКІЙ СИМВОЛЪ».

Вотъ имена головныхъ Соборовъ, которыи отбылись въ Восточной половинѣ Христіанства:

1. — Первый Никейскій, въ 325 г., по Рождетсвѣ Христовомъ. По составленіи «Символа нашей Вѣры», сей Соборъ осудилъ ересь Арія, который отрицалъ божество нашего Господа и говорилъ, что Онъ не рожденный отъ Отца, но сотвореный Нимъ; что Онъ не ровный, но низшій Отцу.

2. — Первый Константинопольскій, въ 381 году, осудившій ересь Македонія, который отрицалъ божество Св. Ду-

Constantine, being himself a Christian, issued an EDICT, known as the "EDICT OF MILAN", in which he stated: "FROM THIS TIME ON EVERY ONE, WHO DECIDED to OBSERVE THE CHRISTIAN worship, MAY DO SO FREELY and UNEVASIVELY, WITHOUT ANY DIFFICULTY".

ŒCUMENICAL COUNCILS.

During the first eight centuries of the Christian era there were seven remarkable Councils, known as Œcumenical or General. They received the name 'Œcumenical' from that that the whole Christian Church accepted their decisions in reference to the Faith. The form of words containing the decision is known as the 'THE NICENE CREED'.

The following are the names of the General Councils, which were held in the Eastern part of Christendom:

1.—First of Nice, A. D. 325. After composing the 'CREED' of our faith this Council condemned heresy of Arius, who denied the divinity of our Lord, and said that He was not begotten of the Father, but made by Him; that He was not equal to, but inferior to Father.

2.—First of Constantinople, A. D. 381; condemned the heresy of Macedonius, who denied the God-head of

ха, и говорилъ, что Онъ былъ только твореніе, подобно ангеламъ, но высшого достоинства.

3. — Соборъ Ефесскій, въ 431 г., осудившій ересь Несторія, учившого, что въ Іисусѣ Христѣ были двѣ роздѣльныи особы, одна — Сына Божія, а другая— Сына Человѣческаго; и что преблагословенная Дѣва не была Матерью Бога, но человѣка-Христа.

4. — Соборъ Халкидонскій, въ 451 году, осудившій ересь Евтихія, учившого, что въ Господѣ .нашемъ была только Божественная натура.

5. — Другій Константинопольскій Соборъ, въ 553 году, осудившій книги Феодора, роздѣлявшаго ересь Несторія.

6. — Третій Константинопольскій, въ 680 году, осудившій ересь Монофелитовъ, учившихъ, что Іисусъ Христосъ не малъ особой человѣческой воли, но малъ только волю Божественную.

7. — Другій Никейскій, въ 787 году, осудившій ересь Иконоборцевъ, нищителей св. иконъ, отвергавшихъ ихъ потребу и практику отдаванія имъ потребного почитанія.

the Holy Ghost, and said that He was only a creation like the angels, but of a higher order.

3.—Council of Ephesus, A. D. 431: condemned heresy of Nestorius, who taught that there were two SEPARATE persons in Our Lord, one the Son of God, and the other the Son of Man; and that the Blessed Virgin was not the Mother of God, but of the man Christ.

4.—Council of Chalcedon, A. D. 451; condemned heresy of Eutychius, who taught that in our Lord was just the divine nature.

5.—Second of Constantinople, A. D. 553; condemned books of Theodorus favouring Nestorian heresy.

6.—Third of Constantinople, A. D. 680, condemned heresy of Monothelites. They taught that Jesus Christ had no separate human WILL, but only a divine one.

7.—Second of Nice, A. D. 787, condemned heresy of Iconoclasts, or brakers of holy images; they rejected the use of holy images, and the practice of paying them due respect.

РОСТЪ ХРИСТІАНСТВА ВЪ ПРОТЯГУ 19 СТОЛѢТІЙ:

THE GROWTH OF CHRISTIANITY DURING 19 CENTURIES.

(По свидѣтельству историковъ Turner-a и M. Fourier de Flaix-a).

Въ первомъ столѣтію Христіанъ было	500,000
In the first century there were	
Въ второмъ	2,000,000
In the second there were	
Въ третьемъ	5,000,000
In the third	
Въ четвертомъ	10,000,000
In the fourth	
Въ пятомъ	15,000,000
In the fifth	
Въ шестомъ	20,000,000
In the sixth	
Въ седьмомъ	24,000,000
In the seventh	
Въ восьмомъ	30,000,000
In the eighth	
Въ девятомъ	40,000,000
In the ninth	
Въ десятомъ	50,000,000
In the tenth	
Въ одиннадцатомъ	70,000,000
In the leventh	
Въ двѣнадцатомъ	80,000,000
In the twelfth	
Въ тринадцатомъ	75,000,000
In the thirteenth	
Въ четырнадцатомъ	80,000,000
In the fourteenth	

Въ пятнадцатомъ	100,000,000
In the fifteenth	
Въ шестнадцатомъ	125,000,000
In the sixteenth	
Въ семнадцатомъ	155,000,000
In the seventeenth	
Въ восемнадцатомъ	300,000,000
In the eighteenth	
Въ девятнадцатомъ	589.000,000
In the ninteenth	

КАТИХИЗИСЪ

РУССКОЙ ГРЕКО-ПРАВОСЛАВНОЙ ЦЕРКВИ

THE CATECHISM OF THE RUSSIAN GREEK ORTHODOX CHURCH.

ПРЕДВАРИТЕЛЬНЫИ ПОНЯТІЯ. PRELIMINARY INSTRUCTION.

ВОПРОСЪ. — Что есть Православный Катихизисъ?

ОТВѢТЪ. — Православный Катихизисъ (съ греческого «наставленіе», або наука») есть наставленіе въ Православной вѣрѣ христіанской, потребное каждому христіанину для благоугожденія Богу и спасенія своей души.

В. — Что потреба для благоугожденія Богу и для спасенія души?

О. — Во первыхъ, познаніе правдивого Бога и правдивая вѣра въ Него; по друге, жизнь по вѣрѣ и добрыи дѣла.

В. — Про что вѣра потребна во первыхъ?

О. — Про тое что, якъ свидѣтельствуе слово Божіе, БЕЗЪ ВѢРЫ НЕ ВОЗМОЖНО УГОДИТИ БОГУ (Евр. 11, 6).

В. — Про что съ вѣрою мае быти неразлучна жизнь по вѣрѣ и добрыи дѣла?

QUESTION. — What is an Orthodox Cathechism?

ANSWER. — An Orthodox Cathechism (from Greek — "instruction") is an instruction in the Orthdox Christian faith which is needful to every Christian, to enable him to please God, and save his own soul.

Q. — What is necessary in order to please God and to save one's own soul?

A. — In the first place, a knowledge of the true God, and a right faith in Him; in the second place, a life according to faith, and good works.

Q. — Why is faith necessary in the first place?

A. — Because, as the word of God testifies, WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD (Heb. xi. 6.).

Q. — Why must a life according to faith, and good deeds,. be inseparable from this faith?

О. — Про тое что, якъ свидѣтельствуе слово Божіе, ВѢРА БЕЗЪ ДѢЛЪ МЕРТВА ЕСТЬ (Іакова 2, 20).

В. — Что есть вѣра?

О. — По изъясненію святого Павла, ВѢРА ЕСТЬ УПОВАЕМЫХЪ ИЗВѢЩЕНІЕ, ВЕЩЕЙ ОБЛИЧЕНІЕ НЕВИДИМЫХЪ» (Евр. 11, 1), або, инакше кажучи, певность въ томъ, чего не видиме, якъ бы мы видѣли, въ желаемомъ и ожидаемомъ, якъ бы въ настоящемъ.

В. — Якое розличіе межи знаніемъ и вѣрою?

О. — Знаніе мае предметомъ видимое и постигаемое, а вѣра невидимое и не постижимое.

Знаніе основывается на опытѣ, или изслѣдованіи предмета, а вѣра на довѣріи къ свидѣтельству истины.

Знаніе принадлежитъ властиво розуму, хотя може дѣйствовати и на сердце; вѣра принадлежитъ премущественно сердцу, хотя начинается въ мысляхъ.

В. — Про что въ ученіи благочестія (побожности) потребно не только знаніе, но и вѣра?

О. — Про тое, что головный предметъ сего ученія есть Богъ, невидимый и непостижимый, и премудрость Божія въ таінѣ сокровенная. Посему многіи частины сего ученія не могутъ быти обняты знаніемъ розума, но могутъ быти приняты вѣрою.

A. — Because, as the word of God testifies, FAITH WITHOUT DEEDS IS DEAD (James ii, 20),

Q. — What is faith?

A. — According to the definition of St. Paul, FAITH IS THE SUBSTANCE OF THINGS HOPED FOR, THE EVINDENCE OF THINGS NOT SEEN (Heb. xi. 1): that is, a trust in the unseen, as though it were seen, in that which is hoped and waited for, as if it were present.

Q. — What is the difference between knowledge and faith?

A. — Knowledge has for its object things visible and comprehensible; faith-things which are invisible and incomprehensible. Knowledge is founded on experience, or examination of its object; but faith on belief of testimony of truth. Knowledge belongs principally to the reason, although it may act on the heart: faith belongs principally to the heart although it begins in the thoughts.

Q. — Why is faith and not knowledge only necessary in religious instruction?

A. — Because the chief object of this instruction is God invisible and incomprehensible, and the wisdom of God hidden in a mystery; consequently many parts of this learning cannot be embraced by knowledge, but may be received by faith.

ОБЪ ОТКРОВЕНІИ БОЖЕСТВЕННОМЪ.

В. — Откуда почерпается ученіе Православной вѣры?

О. — Изъ откровенія Божественного.

В. — Что розумѣется подъ именемъ БОЖЕСТВЕННОГО ОТКРОВЕНІЯ?

О. — То, что Самъ Богъ открылъ человѣкамъ, чтобы они могли правдиво и спасительно вѣровати въ Него, и достойно почитати Его.

В. — Кто были провозвѣстники откровенія Божія?

О. — Адамъ, Ной, Авраамъ, Мойсей другіи пророки, принявшіи и проповѣдавшіи початокъ откровенія Божія; въ полнотѣ же и совершенствѣ принесъ на землю откровеніе Божіе воплощенный Сынъ Божій, Господь нашъ Іисусъ Христосъ, и роспространилъ его по вселенной черезъ Своихъ учениковъ и Апостоловъ.

ON DIVINE REVELATION.

Q. — Whence is the doctrine of the orthodox faith derived?

A. — From Divine Revelation.

Q. — What is meant by the words DIVINE REVELATION?

A. — That which God Himself has revealed to men, in order that they might rightly and savingly believe in Him, and worthily honour Him.

Q. — Who were the heralds of Divine Revelation?

A. — Adam, Noah, Abraham, Moses, and other Prophets, who received and preached the beginnings of Divine Revelation: but it was the incarnate Son of God, our Lord Jesus Christ, Who brought it to earth in its fulness and perfection, and spread it over all the world by His disciples and Apostles.

О СВЯЩЕННОМЪ ПРЕДАНІИ И СВЯЩЕННОМЪ ПИСАНІИ.

В. — Якимъ способомъ Божественное откровеніе роспространяется межи чело вѣками и сохраняется въ правдивой церкви?..

О. — Двома способами: посредствомъ Священного Преданія и Священного Писанія. .

В. — Что розумѣется подъ именемъ СВЯЩЕННОГО ПРЕДАНІЯ?

О. — Подъ именемъ Священного Преданія розумѣется то, коли правдиво вѣрующіи, почитающіи Бога словомъ и примѣромъ, передаютъ одинъ другому, предки потомкамъ, ученіе вѣры, законъ Божій, таинства и священныи обряды.

В. — Что называется Священнымъ Писаніемъ?

О. — Книги, написанныи Духомъ Божіимъ, черезъ освященныхъ отъ Бога людей, называемыхъ пророками и апостолами. Обычайно сіи книги называются БИБЛІЕЮ.

В. — Что означае слово «БИБЛІЯ»?

О. — Слово «Библія» есть греческое. Оно означае: «КНИГИ». Сею назвою выражается то, что Священныи книги преимущественно передъ всѣми прочими достойны вниманія.

В. — Что древнѣйше: Священное преданіе, или Священное Писаніе?

О. — Древнѣйшій и первоначальный способъ роспространенія откровенія Божія есть Священное преданіе. Отъ Адама до Мойсея не было священныхъ книгъ. Самъ Господь нашъ Іисусъ Христосъ Божественное ученіе Свое и установленія передалъ ученикамъ Своимъ словомъ и примѣромъ, а не книгою. Тѣмъ же способомъ напочатки и Апостолы роспространяли вѣру и утверждали Церковь Христову. Необходимость преданія видна и изъ того, что книгами пользоватися може меньшая частина людей, а преданіемъ всѣ.

В. — Для чего же было дано Священное Писаніе?

О. — Для того, чтобы откровеніе Божіе сохранилось больше точно и неизмѣнно. Въ священномъ Писаніи мы читаемъ слова Пророковъ и Апостоловъ точно такъ, якъ бы мы съ ними жили и ихъ чули, не взираючи на то, что священныи книги писаны за пару вѣковъ и тысячелѣтій до нашего времени.

ON HOLY TRADITION, AND HOLY SCRIPTURE.

Q. — How is Divine Revelation spread among men, and preserved in the true Church?

A. — By two means: holy Tradition, and holy Scripture.

Q. — What is meant by name HOLY TRADITION?

A. — By the name holy Tradition is meant the doctrine of the faith, the law of God, the sacraments, and the ritual as handed down by the true believers and worshippers of God by word and example from one to another, and from generation to generation.

Q. — What is named under Holy Scripture?

A. — Certain books written by the Spirit of God, through men sanctified by God, called Prophets and Apostles. These books are commonly named THE BIBLE.

Q. — What does the word BIBLE mean?

A. — It is Greek, and means THE BOOKS. The name signifies that the sacred books deserve attention before all others.

Q. — Which is the more ancient, holy Tradition, or Holy Scripture?

A. — The most ancient and original instrument for spreading Divine Revelation is holy TRADITION. From Adam to Moses there were no sacred books. Our Lord Jesus Christ Himself delivered His Divine doctrine and ordinances to His disciples by word and example, but not by writing. The same method was followed by the Apostles also at first, when they spread abroad the faith and established the Church of Jesus Christ. The necessity of tradition is further evindent from this, that books can be available only to a small part of mankind, but the tradition to all.

Q. — Why was then holy Scripture given?

A. — To this end, that Divine Revelation might be preserved more exactly and unchangeably. In holy Scripture we read the words of the Prophets and Apostles precisely as if we were living with them and listening to them, although the latest of the sacred books were written a thousand and some hundred years before our time.

В. — Треба - ли соблюдати Священное преданіе и въ той часъ, коли маеме Священное Писаніе?

О. — Треба соблюдати преданіе, съ Божественнымъ откровеніемъ и Священнымъ Писаніемъ согласное, якъ учитъ се му само Священное Писаніе. Апостолъ Павелъ пише: «ТѢМЖЕ УБО, БРАТІЕ, СТОЙТЕ И ДЕРЖИТЕ ПРЕДАНІЯ, ИМ ЖЕ НАУЧИСТЕСЯ ИЛИ СЛОВОМЪ ИЛИ ПОСЛАНІЕМЪ НАШИМЪ (2 Сол. 2, 15.).

В. — Для чего и нынѣ потребно преданіе?

О. — Для руководства къ правдивому розумѣнію Священного Преданія, для правильного совершенія таинствъ, и для соблюденія священныхъ обрядовъ въ чистотѣ первоначального ихъ установленія.

Св. ВАСИЛІЙ ВЕЛИКІЙ говоритъ о семъ такъ: «изъ соблюденныхъ въ Церкви догматовъ и проповѣданій, де-нѣкоторыи мы маеме отъ письменного наставленія, а денѣкоторыи приняли отъ Апостольского преданія, по преемству въ тайнѣ. Тѣ и другіи м а ю т ъ одну и тую же силу для побожности, и сему не буде противорѣчити никто, хотя мало свѣдующій въ установленіяхъ церковныхъ. Ибо если отважимеся отвергати неписанныи обычаи, якъ будто не великую важность мающіи, то непремѣнно пошкодиме Евангелію въ самомъ головномъ, или аветь, отъ проповѣди Апостольской оставиме порожнее имено. Напримѣръ, упомянеме, перше всего о первомъ и самомъ общемъ: «ЧТОБЫ УПОВАЮЩІИ НА ИИМЯ ГОСПОДА НАШЕГО ІИСУСА ХРИСТА ЗНАМЕНАЛИСЬ ОБРАЗОМЪ КРЕСТА, КТО УЧИЛЪ О СЕМЪ ПИСАНІЕМЪ? КЪ ВОСТОКУ ОБЕРТАТИСЯ ВЪ МОЛИТВѢ, ЯКОЕ ПИСАНІЕ НАСЪ УЧИЛО? СЛОВА ПРИЗЫВАНІЯ ВЪ ПРЕЛОЖЕНІИ ХЛѢБА ЕВХАРИСТІИ И ЧАШИ БЛАГОСЛОВЕНІЯ, КТО ИЗЪ СВЯТЫХЪ ОСТАВИЛЪ НАМЪ ПИСЬМЕННО? Ибо мы не довольствуемесь тѣми словами, которыи Апостолъ или Евангеліе упоминае, но и перше ихъ, и послѣ произноси ме и другіи, яко мающіи великую силу для таинства, принявши ихъ отъ неписанного ученія. По якому також писанію благословляеме и воду крещенія ,и елей помазанія, еще же и самого креща

Q. — Must we follow holy Tradition even when we possess the Holy Scripture? ....

A. — We must follow the tradition which agrees with the Divine Revelation and with holy Scripture, as we are taught by holy Scripture itself. The Apostle Paul writes: — Therefore, BRETHREN, STAND FAST, AND HOLD THE TRADITIONS WHICH YE HAVE BEEN TAUGHT, WHETHER BY WORD OR OUR EPISTLE (2 Thess. ii. 15).

Q. — Why is Tradition necessary even now?

A. — As a guide to the right understanding of holy Scripture, for the right ministration of the Sacraments, and the preservation of sacred rites and ceremonies in the purity of their original institution.

St. BASIL THE GREAT says of this as follows—:

"Of the doctrines and injuctions kept by the Church, some we have from written instruction, but some we have received from Apostolical tradition, by succession, or private Both the former and the latter have one and the same force for piety; and this will be contradicted by no one, who has even little knowledge in the ordinances of the Church. For were we do dare to reject unwritten customs, as if they had no great importance, we should insensibly mutilate THE GOSPEL in the most essential points, or even, from the teaching of the Apostles leave but an empty name. For instance; let us mention before all else the very first and commonest: "THAT THEY WHO TRUST IN THE NAME OF OUR LORD JESUS CHRIST, SHOULD SIGN THEMSELVES WITH THE SIGN OF THE CROSS; who hath taught this writing? To turn to the east in prayer, what Holy Scripture hath taught us for this? The words of invocation in the change of the Eucharistic bread and of the Cup of blessing; by which of the Saints have they been left us in writing? For we are not content with those words which the Apostle or the Gospel records, but both before them and after them we pronounce others also, which we hold to be of great force for the Sacrament, though we have received them from unwritten teaching. By what Scripture is it in like manner that we bless the water of Baptism, the oil of unction, and the person himself who is baptized?

емого? Не по умолчанному ли и тайному преданію? Что еще? Самому помазыванію елеемъ якое написанное слово научило насъ? Откуда и троекратное погруженіе человѣка? и прочее относящееся до крещенія: отрицатися сатаны и ангеловъ его, изъ якого взято писанія? Не изъ сего ли обнародываемого и неизрека емого Преданія»?

Is is not by a silent and secret tradition? What more? The very practice itself of anointing with oil; what written word have we for it? Whence is the rule of trine immersion? and the rest of the ceremonies at Baptism, the renunciation of Satan and his angels? from what Scripture are they taken? Are they not all from this unpublished and private tradition"?

О СВЯЩЕННОМЪ ПИСАНІИ ВЪ ОСОБЕННОСТИ.

ON HOLY SCRIPTURE IN PARTICULAR.

В. — Не маютъ ли священныи книги своихъ власныхъ именъ?

О. — Маютъ. Тѣ священныи книги, которыи написаны до Рождества Христова, называются книгами «ВЕТХОГО ЗАВѢТА; а тѣ, которыи написаны послѣ Рождества Христова, называются книгами НОВОГО ЗАВѢТА.

В. — Что такое ВЕТХІЙ И НОВЫЙ ЗАВѢТЪ?

О. — Инакше сказати: древній союзъ Бога съ человѣками, и новый союзъ Бога съ человѣками.

В. — Въ чемъ состоялъ ВЕТХІЙ ЗАВѢТЪ?

О. — Въ томъ, что Богъ обѣщалъ человѣкамъ Божественного Спасителя и приготовлялъ ихъ до принятія Его.

В. — Якъ приготовлялъ Богъ человѣковъ ко принятію Спасителя?

О. — Черезъ постепенныи откровенія, черезъ пророчества и прообразованія.

В. — Въ чемъ состоитъ НОВЫЙ ЗАВѢТЪ?

О. — Въ томъ, что Богъ дѣйсно даровалъ человѣкамъ Божественного Спасителя, Единородного Сына Своего, Іисуса Христа.

В. — Сколько священныхъ книгъ Ветхого Завѣта?

О. — Святый Кириллъ Іерусалимскій, святый Аѳанасій Великій и святый Іоаннъ Дамаскинъ считаютъ ихъ ДВАДЦАТЬ ДВѢ, примѣняючись къ тому, якъ ихъ считаютъ евреи на своемъ первоначальномъ языкѣ.

В. — Про что достойно вниманія счисленіе Евреевъ?

О. — Про тое что, якъ говоритъ апостолъ Павелъ, ВВѢРЕНА БЫША ИМЪ СЛОВЕСА БОЖІЯ, и новозавѣтная Христіанская церковь приняла ветхозавѣтныи священныи книги отъ ветхозавѣтной церкви Еврейской (Рим. 3, 2).

Q. — Have not the sacred books each their own names?

A. — They have. Those written before the Birth of Christ are called the books of the OLD TESTAMENT; while those written after are called the books of the NEW TESTAMENT.

Q. — What are the OLD and NEW TESTAMENTS?

A. — In other words: the old and new Covenants of God with men.

Q. — In what consisted the OLD TESTAMENT?

A. — In this, that God promised men a Divine Saviour, and prepared them to receive Him.

Q — How did God prepare men to receive the Saviour?

A. — Through gradual revelations by prophecies and types.

Q. — In what consist the NEW TESTAMENT?

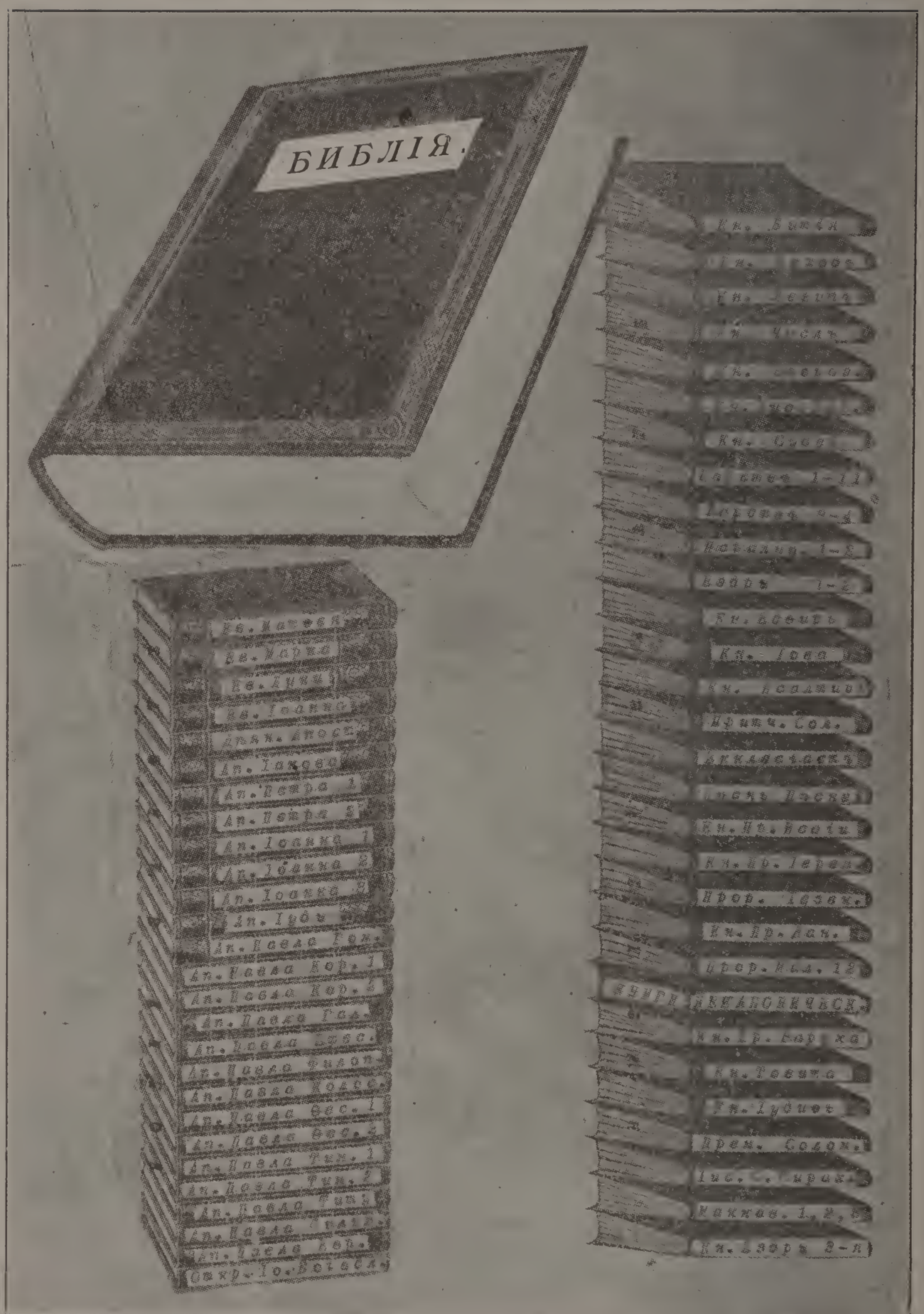
A. — In this, that God has actually given men a Divine Saviour, His only-begotten Son, Jesus Christ.

Q. — How many are the books of the Old Testament?

A. — St. Cyril of Jerusalem, St. Athanasius the Great, and St. John Damascene reckon them at TWENTY-TWO, agreeing therein with the Jews, who so reckon them in the original Hebrew tongue. (Athanas. Ep. xxxix. De Test., J. Damasc. Theol. I. iv. c. 17).

Q. — Why should we attend to the reckoning of the Hebrews?

A. — Because, as the Apostle Paul says, "unto theme were committed the oracles of God"; and the Christian Church of the new Testament accepted the Old Testament's sacred books of the Hebrew Church (Rom. III, 2).



Св. Библія и книги, изъ которыхъ она составлена.
The Holy Bible and the books from which it is composed.

КНИГИ СТАРОГО ЗАВѢТА.

В. — Якъ же исчисляютъ ветхозавѣтныи книги святыи Кириллъ и святый Аѳанасій?

О. — Слѣдующимъ способомъ:

(1) КНИГА БЫТІЯ; (2) ИСХОДЪ; (3) ЛЕВИТЪ; (4) КНИГА ЧИСЕЛЪ; (5) ВТОРОЗАКОНІЕ; (6) КНИГА ІИСУСА НАВИНА; (7) КНИГА СУДЕЙ, и разомъ съ ней яко бы еи додатокъ, КНИГА РУѲЬ; (8) Первая и вторая книги ЦАРСТВЪ, яко двѣ частины одной книги; (9) Третья и четвертая книги ЦАРСТВЪ; (10) Первая и вторая книги ПАРАЛИПОМЕНОНЪ; (11) Книга ЕЗДРЫ первая, и вторая его же, или по греческому писанію, книга НЕЕМІИ; (12) ЕСѲИРЬ; (13) КНИГА ІОВА; (14) ПСАЛТЫРЬ; (15) ПРИТЧИ СОЛОМОНА; (16) ЕККЛЕСІАСТЪ, его же; (17) ПѢСНЬ ПѢСНЕЙ, его же; (18) КНИГА пророка ИСАІИ; (19) ІЕРЕМІИ; (20) ІЕЗЕКІИЛЯ; (21) ДАНІИЛА; (22) ДВѢНАДЦАТИ ПРОРОКОВЪ.

В. — Про что въ семъ исчисленіи ветхозавѣтныхъ книгъ не упомянуто о книгѣ премудрости сына Сирахова, и о деяторыхъ другихъ?

О. — Про тое, что ихъ нѣтъ на еврейскомъ языкѣ?

В. — Якъ треба принимати сіи послѣдніи книги?

О. — Аѳанасій Великій говоритъ: они назначены Отцами для чтенія вступающимъ въ церковь.

В. — Якъ роздѣльнѣйше опредѣлити содержаніе ветхозавѣтныхъ книгъ?

О. — Ихъ можно роздѣлити на четыре слѣдующіи розряды:

1) Книги ЗАКОНОПОЛОЖИТЕЛЬНЫИ, которыи составляютъ головное основаніе Ветхого Завѣта.

..2) ИСТОРИЧЕСКІИ, которыи содержатъ преимущественно исторію побожно-

3) УЧИТЕЛЬНЫИ, которыи содержатъ пророчества или предсказанія о будущемъ, а особенно о Іисусѣ Христѣ.

4. — ПРОРОЧЕСКІИ, которыи содержатъ науку побожности.

В. — Якіи книги ЗАКОНОПОЛОЖИТЕЛЬНЫИ?

BOOKS OF THE OLD TESTAMENT.

Q. — How do St. Cyril and St. Athanasius enumerate the books of the Old Testament?

A. — As follows: 1. The book of GENESIS; 2. EXODUS; 3. LEVITICUS; 4. The book of NUMBERS; 5. DEUTERONOMY; 6. The book of JESUS the SON of NAVIN; 7. The book of JNDGES, and with it, as an appendix, The book of RUTH; 8. The first and second books of KINGS, as two parts of one book; 9. The third and fourth books of KINGS; 10. The first and second books of PARALIPOMENON; 11. The first book of EZDRAS, and the second, or, as it is entitled in Greek, the book of Nehemiah; 12. The book of ESTHER; 1. The book of JOB; 14. THE PSALMS; 15. THE PROVERBS of SOLOMON; 16. ECCLESIASTES, also by Solomon; 17. THE SONG of SONGS, also by Solomon; 18. The book of the Prophet ISAIAH; 19. OF JEREMIAH; 20. OF EZEKIEL; 21. OF DANIEL; 22. OF THE TWELVE PROPHETS.

Q. — Why is there no notice taken in this enumeration of the books of the Old Testament of the book of the Wisdom of the Son of Sirach, and of certain others?

A. — Because they do not exist in the Hebrew.

Q. — How are we to regard these last -named books?

A. — Athanasius the Great says, that they have been appointed of the Fathers to be read by proselytes who are preparing for admission into the Church.

Q. — Is there any division of the books of the Old Testament, by which you can give a more distinct account of their contents?

A. — They may be divided into the four following classes:

1.—Books of THE LAW, which form the basis of the Old Testament.

..2.—HISTORICAL BOOKS, which contain principally the history of religion.

3.—DOCTRINAL, which contain the doctrine of religion.

4.—PROPHETICAL, which contain prophecies, or predictions of future things, and especially of Jesus Christ.

Q. — Which are the books of THE LAW?

О. — Пять книгъ, написанныхъ Моисеемъ: книга Бытія, Исходъ, Левитъ, Числъ, Второзаконіе.

Самъ Іисусъ Христосъ дае симъ книгамъ общее наименованіе «ЗАКОНА МОИСЕЕВА (См. Луки 24, 44).

В. — Что содержитъ книга БЫТІЯ въ особенности?

О. — Повѣствованіе о сотвореніи міра и человѣка, и потомъ исторію и установленія побожности, въ первыи времена рода человѣческого.

В. — Что содержатъ прочіи четыре книги Моисеевы?

О. — Исторію побожности во времена пророка Моисея и черезъ него данный отъ Бога законъ.

В. — Якіи ИСТОРИЧЕСКІИ книги Ветхаго Завѣта?

О. — Книги: Іисуса Навина, Судей, Руѳь, Царствъ, Паралипоменонъ, книга Ездры, книга Нееміи и Есѳирь.

В. — Якіи УЧИТЕЛЬНЫИ?

О. — Книга Іова, Псалтырь и книги Соломоновы.

В. — Что треба примѣчати особенно о ПСАЛТИРИ?

О. — Она, разомъ съ наукою о благочестіи, содержитъ такожь указанія на исторію еи, и многіи пророчества о Христѣ Спасителѣ. Она есть превосходное руководство къ молитвѣ и прославленію Бога, и про тое завсе употребляется въ церковномъ Богослуженіи.

В. — Якіи книги ПРОРОЧЕСКІИ?

О. — Книги пророковъ: Исаіи, Іереміи, Іезекіиля, Даніила, и двѣнадцати друг.-

A. — The FIVE books written by MOSES: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Jesus Christ Himself gives these books the general name OF THE LAW OF MOSES. (Luke xxiv. 44).

Q. — What in particular is contained in the book of Genesis?

A. — The account of the creation of the world and of man, and afterwords the history and ordinances of religion in the first ages of mankind.

Q. — What is contained in the other four books of Moses?

A. — The history of religion in the time of the Prophet Moses, and the Law given through him from God.

Q. — Which are the HISTORICAL books of the Old Testament?

A. — The books of Jesus the Son of Navin, Judges, Ruth, Kings, Paralipomena, the book of Esdras, and the books of Nehemiah and Esther.

Q. — Which are the DOCTRINAL?

A. — The book of Job, The Psalms, and the books of Solomon.

Q. — What should we remark in particular of the book of Psalms?

A. — This books, together with the doctrine of religion, contains also allusions of its history, and many prophecies about our Saviour Christ. It is a perfect manual of prayer and praise, and on this account is in continual use in the Divine service of the Church.

Q. — Which books are PROPHETICAL?

A. — Those of the Prophets: Isaiah, Jeremiah, Ezekiel, Daniel and the twelve others.

КНИГИ НОВОГО ЗАВѢТА.

В. — Сколько книгъ Нового Завѣта?

О. — Двадцать седемъ.

В. — Есть ли и межи ними ЗАКОНОПОЛОЖИТЕЛЬНЫИ, т. е., преимущественно составляющіи основаніе Нового Завѣта?

О. — Симъ именемъ справедливо можно назвати ЕВАНГЕЛІЕ ,которое составляютъ четыре книги Евангелистовъ: Матѳея, Марка, Луки и Іоанна.

В. — Что означае слово ЕВАНГЕЛІЕ?

О. — Оно есть греческое, и означае: БЛАГОВѢСТІЕ, т. е. добрую вѣсть, или радостную вѣсть.

В. — О чемъ благовѣствуютъ книги, называемыи Евангеліемъ?

BOOKS OF THE NEW TESTAMENT.

Q. — How many are the books of the NEW TESTAMENT?

A. — TWENTY SEVEN.

Q. — Are there among these any which answer to the books of the LAW, or form the basis of the New Testament?

A. — By this name justly we may call THE GOSPEL, which consists of the four books of the Evangelists: Matthew, Mark, Luke and John.

Q. — What does the word GOSPEL mean?

A. — It is from the Greek word EVANGELY, and mens good or joyful tidings.

Q. — Of what have we good tidings in the books called the Gospel.

О. — О Божествѣ Господа нашего Іисуха Христа, о Его пришествіи на землю, о Его жизни на землѣ, о чудесныхъ Его дѣяніяхъ и спасительномъ ученіи, наконецъ о Его крестной смерти, славномъ воскресеніи и вознесеніи на небо.

В. — Есть ли межи новозавѣтными книгами ИСТОРИЧЕСКІИ?

О. — Есть. Именно, книга ДѢЯНІЙ АПОСТОЛЬСКИХЪ.

В. — О чемъ она повѣствуе?

О. — О сошествіи Святого Духа на Апостоловъ, и о роспространеніи черезъ нихъ Церкви Христіанской.

В. — Что такое АПОСТОЛЪ?

О. — Слово сіе означае: ПОСЛАННИКЪ. Симъ именемъ называются избранныи ученики Господа нашего Іисуса Христа, которыхъ Онъ послалъ проповѣдывати Евангеліе.

В. — Якіи книги Нового Завѣта УЧИТЕЛЬНЫИ?

О. — Седемъ Соборныхъ посланій: одно Апостола Іакова, два Петровыхъ, три Іоанновыхъ и одно Іудино, и четырнадцать посланій Апостола Павла: къ Римлянамъ, къ Коринѳянамъ два, къ Галатамъ, къ Ефесеямъ, къ Филипписіямъ, къ Колоссаямъ, къ Солунянамъ два, къ Тимофію два, къ Титу, къ Филимону и къ Евреямъ.

В. — Есть ли межи книгами Нового Завѣта и ПРОРОЧЕСКІИ?

О. — Такая книга есть АПОКАЛИПСИСЪ.

В. — Что означае сіе слово?

О. — Съ греческого языка, означае ОТКРОВЕНІЕ.

В. —Что содержитъ сія книга.

О. — Таинственное изображеніе буду щей судьбы Церкви Христовой и всего Свѣта.

A. — Of the Divinity of our Lord Jesus Christ, of His advent and life one earth, and of His miracles and saving doctrine, and finally, of His death upon the cross, His glorious resurrection, and ascension into heaven.

Q. — Are any of the books of the New Testament HISTORICAL?

A. — Yes. The book of the ACTS OF THE HOLY APOSTLES.

Q. — Of what does it give an account?

A. — Of the descent of the Holy Ghost on the Apostles, and of the extension through them of Christ's Church.

Q. — What is an APOSTLE.

A. — The word means A MESSENGER. It is the name given to those disciples of our Lord Jesus Christ, whom He sent to preach the Gospel.

Q. — Which books of the NEW Testament are DOCTRINAL?

A. — THE SEVEN General Epistles; namely, one of the Apostle James, two of Peter, three of John, and one of Jude; and fourteen Epistles of the Apostle Paul; namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philimon, and one to Hebrews.

Q. — Are there also among the books of the New Testament any PROPHETICAL?

A. — Such is the book of the APOCALYPSE.

Q. — What means this would Apocalypse?

A. — It is Greek, and means REVELATION.

Q. — What are the contents of this book?

A. — A mystical representation of the future destinies of the Christian Church, and of the whole world.

СОСТАВЪ КАТИХИЗИСА.

В. — Якъ представити катихизическое ученіе побожности въ правильномъ составѣ?

О. — Для сего, по примѣру книги Православного Исповѣданія, одобренной Православными Восточными Патріархами, можно приняти за основаніе изреченіе Апостола Павла, что всѣ усилія христі-

THE COMPOSITION OF THE CATECHISM.

Q. — What may be a good order for setting forth a Catechetical instruction in religion?

A. — For this we may follow the book of the Orthodox Confession, approved by the Eastern Patriarchs, and take as our basis the saying of the Apostle Paul, that the whole

анина въ нынѣшней жизни маютъ состаВляти сіи три: ВѢРА, НАДЕЖДА, ЛЮБОВЬ.

НЫНѢ ЖЕ ПРЕБЫВАЮТЪ ВѢРА, НАДЕЖДА, ЛЮБЫ: ТРИ СІЯ. (1 Кор. 13, 13).

И такъ, для христіанина потребно:

ВО-ПЕРВЫХЪ, ученіе О ВѢРѢ въ Бога, и въ таинства, которыи Онъ откры вае;

ПО ДРУГЕ, ученіе О НАДЕЖДѢ на Бога и о средствахъ утвердитися въ ней;

ВЪ ТРЕТЬИХЪ, ученіе О ЛЮБВИ къ Богу, и ко всему, что Онъ любити при казуе.

В. — Якимъ способомъ Церковь вводитъ насъ въ ученіе о вѣрѣ?

О. — Посредствомъ СИМВОЛА ВѢРЫ.

В. — Что можно приняти въ руководство для ученія о надеждѣ?

О. — Изреченія Господни О БЛАЖЕНСТВѢ, и МОЛИТВУ ГОСПОДНЮ.

..В. — Гдѣ можно найти начальное учение о любви?

..О. — Въ десяти заповѣдяхъ Закона Божія.

energies of a Christian during this present life should consist in the THREE:
FAITH, HOPE, CHARITY. And now abideth FAITH, HOPE, CHARITY; THESE THREE. (1 Cor., xiii. 13).

And so the Christian needs:—
FIRST, THE DOCTRINE ON FAITH IN GOD, and on the Sacraments which He reveals;
SECONDLY, the doctrine on HOPE towards God, and on the means of being grounded in it;
THIRDLY, the doctrine on LOVE to God, and all that He commands us to love.

Q. — What does the Church use as her instrument to introduce us to the doctrine of faith?

A. — THE CREED.

Q. — What may we take as a guide for the doctrine of HOPE?

A. — Our Lorld's BEATITUDES and the LORD'S PRAYER.

Q. — Where may we find the elements of the doctrine of CHARITY?

A. — In the TEN COMMANDMENTS of the Law of God.

НАУКА О ВѢРѢ.

О СИМВОЛѢ ВѢРЫ ВООБЩЕ И О ЕГО ПРОИСХОЖДЕНІИ.

В. — Что есть СИМВОЛЪ ВѢРЫ («Вѣрую»)?

О. — Символъ вѣры есть въ короткихъ, но точныхъ словахъ изложенное ученіе о томъ, во что повинны вѣровати христіане.

В. — Въ якихъ именно словахъ изложено сіе ученіе?

О. — Въ слѣдующихъ:

1. ВѢРУЮ ВО ЕДИНОГО БОГА ОТЦА, ВСЕДЕРЖИТЕЛЯ, ТВОРЦА НЕБУ И ЗЕМЛИ, ВИДИМЫМЪ ЖЕ ВСѢМЪ И НЕВИДИМЫМЪ.

2. И ВО ЕДИНОГО ГОСПОДА ІИСУСА ХРИСТА, СЫНА БОЖІЯ, ЕДИНОРОДНОГО, ИЖЕ ОТЪ ОТЦА РОЖДЕННОГО ПРЕЖДЕ ВСѢХЪ ВѢКЪ, СВѢТА ОТЪ СВѢТА, БОГА ИСТИННА ОТЪ БОГА ИСТИННА, РОЖДЕННА, НЕ СОТВОРЕННА, ЕДИНОСУЩНА ОТЦУ, ИМЖЕ ВСЯ БЫША:

3. НАСЪ РАДИ ЧЕЛОВѢКЪ И НАШЕГО РАДИ СПАСЕНІЯ СШЕДШОГО СЪ НЕБЕСЪ, И ВОПЛОТИВШОГОСЯ ОТЪ ДУХА СВЯТА И МАРІИ ДѢВЫ, И ВОЧЕЛОВѢЧШАСЯ;
MAN;

THE DOCTRINE ON FAITH.

ON THE CREED GENERALLY, AND ON ITS ORIGIN.

Q. — What is the CREED?

A. — The Creed is an exposition, in few but precise words, of that doctrine which all Christians are bound to believe.

Q. — What are the words of this exposition?

A. — They are as follows:

..1.—I BELIEVE IN ONE GOD THE FATHER, ALMIGHTY, MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE, AND INVISIBLE.

2.—AND IN ONE LORD JESUS CHIRST, THE SON OF GOD, THE ONLY - BEGOTTEN, BE GOTTEN OF THE FATHER BEFORE ALL AGES; LIGHT OF LIGHT, VERY GOD OF VERY GOD, BEGOTTEN, NOT MADE, OF ONE SUBSTANCE WITH THE FATHER, BY WHOM ALL THINGS WERE MADE;

3.—WHO FOR US MEN, AND FOR OUR SALVATION, CAME DOWN FROM HEAVEN, AND WAS INCARNATE OF THE HOLY GHOST, AND OF THE VIRGIN MARY, AND WAS MADE

..4. РАСПЯТОГО ЖЕ ЗА НЫ ПРИ ПОНТІЙСКОМЪ ПИЛАТѢ, И СТРАДАВША И ПОГРЕБЕННА;

4.—AND WAS CRUCIFIED ALSO FOR US, UNDER PONTIUS PILATE, AND SUFFERED, AND WAS BURIED;

5. И ВОСКРЕСШОГО ВЪ ТРЕТІЙ ДЕНЬ ПО ПИСАНІЕМЪ;

5.—AND ROSE AGAIN THE THIRD DAY ACCORDING TO SCRIPTURE;

6. И ВОЗШЕДШОГО НА НЕБЕСА, И СѢДЯЩА ОДЕСНУЮ ОТЦА;

66.—AND ASCENDED INTO HEAVEN, AND SITTETH ON THE RIGHT HAND OF THE FATHER;

7. И ПАКИ ГРЯДУЩОГО СО СЛАВОЮ СУДИТИ ЖИВЫМЪ И МЕРТВЫМЪ, ЕГО ЖЕ ЦАРСТВІЮ НЕ БУДЕТЪ КОНЦА.

7.—AND HE SHALL COME AGAIN WITH GLORY TO JUDGE THE ALIVE AND THE DEAD WHOSE KINGDOM SHALL HAVE NO END.

8. И ВЪ ДУХА СВЯТОГО, ГОСПОДА ЖИВОТВОРЯЩОГО, ИЖЕ ОТЪ ОТЦА ИСХОДЯЩОГО, ИЖЕ СО ОТЦЕМЪ И СЫНОМЪ СПОКЛАНЯЕМА И СЛАВИМА, ГЛАГОЛАВШОГО ПРОРОКИ;

8.—AND IN THE HOLY GHOST THE LORD, THE GIVER OF LIFE, WHO PROCEEDETH from THE FATHER, WHO WITH THE THER AND THE SON TOGETHER IS WORSHIPPED AND GLORIFIED, WHO SPAKE BY THE PROPHETS.

9. ВО ЕДИНУ СВЯТУЮ, СОБОРНУЮ, И АПОСТОЛЬСКУЮ ЦЕРКОВЬ;

9.—I BELIEVE IN ONE HOLY, CATHOLIC AND APOSTOLIC CHURCH.

10. ИСПОВѢДУЮ ЕДИНО КРЕЩЕНІЕ, ВО ОСТАВЛЕНІЕ ГРѢХОВЪ;

10.—I ACKNOWLEDGE ONE BAPTISM FOR THE REMISSION OF SINS.

11. ЧАЮ ВОСКРЕСЕНІЯ МЕРТВЫХЪ;

11.—I LOOK FOR THE RESURRECTION OF THE DEAD;

12. И ЖИЗНИ БУДУЩОГО ВѢКА АМИНЬ.

12.—AND THE LIFE OF THE WORLD TO COME. AMEN.

В. — Отъ кого маеме мы сіе изложеніе вѣры ?

Q.—From whom have we this exposition of the faith? 6

О. — Отъ Отцевъ первого и второго Вселенскихъ Соборовъ.

A.—From the FATHERS of the first and second Ecumenical Councils.

В. — Что такое ВСЕЛЕНСКІЙ СОБОРЪ?

Q.—What is an ECUMENICAL COUNCIL?

О. — Собраніе пастырей и учителей Христіанской Каѳолической Церкви, по возможности, со всей вселенной, для утвержденія правдивого ученія и благочинія межи христінами.

A.—An assembly of the Pastors and Doctors of the Catholic Church of Christ, as far as possible, from the whole world, for the confirmation of true doctrine and holy discipline among Christians.

В. — Сколько было Вселенскихъ Соборовъ?

Q.—How many Ecumenical Councils have there been?

О. — СЕДЕМЬ: (1) НИКЕЙСКІЙ; (2) КОНСТАНТИНОПОЛЬСКІЙ; (3) ЕФЕССКІЙ; (4) ХАЛКИДОНСКІЙ; (5) КОНСТАНТИНОПОЛЬСКІЙ 2-й; (6) КОНСТАНТИНОПОЛЬСКІЙ 3-й; (7) НИКЕЙСКІЙ Вторый.

A.—SEVEN: 1, Of Nice; 2, Of Constantinople; 3, Of Ephesus; 4, Of Chalcedon; 5, The Second of Constantinople; 6, The Third of Constantinople; 7, The Second of Nice.

..В. — Откуда взято правило собирати Соборы?

Q. — Whence is the rule for accembling Councils?

О. — Изъ примѣра Апостоловъ, которыи держали Соборъ въ Іерусалимѣ (См. Дѣян. 15)..

A. — From the example of the Apostles, who held a Council in Jerusalem (Acts XV).

..В. — Для чего въ особенности собраны были первый и вторый Вселенскіи Соборы, на которыхъ составленый Символъ Вѣры?

Q.—What were the particular occasions for assembling the first and second Ecumenical Councils, at which the Creed was defined?

О. — Первый (въ 325 г.), для утвержденія правдивого ученія о Сынѣ Божіемъ, противъ ложного ученія Арія, который не честиво мыслилъ о Сынѣ Божіемъ.

Вторый (въ 381 г.), для утвержденія ученія о Святомъ Духѣ, противъ Македонія, который нечестиво мыслилъ о Святомъ Духѣ.

A. — The first was held in the year 325, for the confirmation of the true doctrine respecting the Son of God, against the error of Arius, who thought unworthily of the Son of God; THE SECOND for the confirmation of the true doctrine respecting the Holy Ghost, against Macedonius, who thought unworthily of the Holy Ghost.

О ЧЛЕНАХЪ СИМВОЛА ВѢРЫ.

В. — Якъ треба поступати, чтобы луч ше порозумѣти Вселенскій Символъ Вѣры?

О. — Треба замѣтити его роздѣленіе на двѣнадцать ЧЛЕНОВЪ или частинъ, и разсматривати каждый членъ особно.

В. — О чемъ говорится въ каждомъ члене Символа вѣры особно?

О. — Въ ПЕРВОМЪ членѣ говорится о БОГѢ первоначально, въ особенности О ПЕРВОЙ ИПОСТАСИ СВЯТЫЯ ТРОЙЦЫ, о Богѣ Отцѣ, и о Богѣ, яко о ТВОРЦѢ МІРА.

ВО ВТОРОМЪ членѣ, О ВТОРОЙ ИПОСТАСИ Святыя Тройцы, о ІИСУСѢ ХРИСТѢ, Сынѣ Божіемъ.

ВЪ ТРЕТЬЕМЪ членѣ, О ВОПЛОЩЕНІИ Сына Божія.

ВЪ ЧЕТВЕРТОМЪ членѣ, О СТРАДАНІИ и смерти Іисуса Христа.

ВЪ ПЯТОМЪ членѣ, О ВОСКРЕСЕНІИ Іисуса Христа.

ВЪ ШЕСТОМЪ членѣ, О ВОЗНЕСЕНІИ Іисуса Христа на небо.

ВЪ СЕДЬМОМЪ членѣ, О ВТОРОМЪ ПРИШЕСТВІИ Іисуса Христа на землю.

ВЪ ОСЬМОМЪ членѣ, О ТРЕТЬЕЙ ИПОСТАСИ Святыя Троицы, о Святомъ Духѣ.

ВЪ ДЕВЯТОМЪ членѣ О ЦЕРКВИ.

ВЪ ДЕСЯТОМЪ членѣ, О КРЕЩЕНІИ, где розумѣются и проичіи ТАИНСТВА. . . .

ВЪ ОДИННАДЦАТОМЪ членѣ, о бубущемъ ВОСКРЕСЕНІИ МЕРТВЫХЪ.

ВЪ ДВѢНАДЦАТОМЪ членѣ, О ЖИЗНИ ВѢЧНОЙ.

ON THE ARTICLES OF THE CREED.

Q. — What method shall we follow in order the better to understand the Ecumenical Creed?

A. — We must notice its division into TWELVE articles or PARTS, and consider each article separately.

Q. — What is spoken of in each article of the CREED separately?

..A. — THE FIRST ARTICLE of the Creed speaks of GOD as the prime origin, more particularly of the FIRST PERSON OF THE HOLY TRINITY, God the FATHER, and of God as the CREATOR of the world;

THE SECOND ARTICLE, of the second Person of the Holy Trinity, JESUS CHRIST, the Son of GOD;

THE THIRD ARTICLE, of the INCARNATION of the Son of God;

THE FOURTH ARTICLE, of the SUFFERING and DEATH OF JESUS CHRIST;

THE FIFTH ARTICLE, of the RESURRECTION of Jesus Christ;

THE SIXTH ARTICLE, of the ASCENSION of Jesus Christ into heaven;

THE SEVENTH ARTICLE of the SECOND COMING of Jesus Christ upon earth;

THE EIGHTH ARTICLE, of the THIRD PERSON of the Holy Trinity, the HOLY GHOST;

..THE NINTH ARTICLE, of the CHURCH;

THE TENTH ARTICLE, of BAPTISM, under which are understood other SACRAMENTS, also;

THE ELEVENTH ARTICLE, of the future RESURRECTION OF THE DEAD;

THE TWELFTH ARTICLE, of the LIFE EVERLASTING.

О ПЕРВОМЪ ЧЛЕНѢ.

В. — Что означае вѣровати въ Бога?

О. — Вѣровати въ Бога означае мати живую увѣренность о Его бытіи, свойствахъ и дѣйствіяхъ, и всѣмъ сердцемъ принимати откровенное слово Его о спасеніи рода человѣческого.

В. — Можно ли показати изъ Священного Писанія, что въ семъ должна состояти вѣра въ Бога?

О. Апостолъ Павелъ пише: «БЕЗЪ ВѢРЫ НЕ возможно угодити БОГУ; ВѢРОВАТИ ЖЕ ПОДОБАЕТЪ ПРИХОДЯЩЕМУ КЪ БОГУ, ЯКО ЕСТЬ. И ВЗЫСКАЮЩИМЪ ЕГО МЗДОВОЗДАТЕЛЬ БЫВАЕТЪ (Евр. 11, 6).

В. — Якое мае быти ближайшее и непремѣнное дѣйствіе сердечной вѣры въ Бога?

О. — Исповѣданіе сей самой вѣры, або открыто признавати, что мы содержиме Православную вѣру, и притомъ съ такою щиростью и твердостію, чтобы ни прельщенія, ни угрозы, ни мученія, ни самая смерть не могли присилити насъ отречися отъ вѣры въ правдивого Бога, и въ Господа нашего Іисуса Христа.

В. — Для чего потребно исповѣданіе вѣры?

О. — Апостолъ Павелъ свидѣтельствуе, что оно потребно для спасенія: СЕРДЦЕМЪ БО ВѢРУЕТСЯ ВЪ ПРАВДУ. УСТЫ ЖЕ ИСПОВѢДУЕТСЯ ВО СПАСЕНІЕ (Рим. 10, 10).

В. — Про что потребно для спасенія не только вѣровати, но и исповѣдывати Православную вѣру?

О. — Про тое, что если бы кто, для сохраненія дочасной жизни или земныхъ выгодъ, отрекся отъ исповѣданія православной вѣры, то показалъ бы тѣмъ, что не мае правдивой вѣры въ Бога Спасителя, и въ будущую блаженную жизнь.

В. — Про что въ Символѣ вѣры не сказано: «ВѢРУЮ ВЪ БОГА, но съ прибавленіемъ: ВО ЕДИНОГО БОГА?

О. — Для того, чтобы отвергнути ложное ученіе язычниковъ, которыи, почитаючи тварь за Бога, думали, что боговъ много.

В. — Можно ли знати самое существо Божіе?

О. — Нѣтъ. Оно выше всякаго познанія не только человѣковъ, но и ангеловъ.

В. — Якъ говоритъ о Богѣ священное писаніе?

ON THE FIRST ARTICLE.

Q. — What is it to believe in God?

A. — To believe in God is to have a lively belief of HIS being, HIS attributes, and works; and to receive with all the heart HIS revealed word respecting the salvation of mankind.

Q. — Can it be shown from the holy Scripture that faith in God must consists in this?

A. — The Apostle Paul writes:— WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD; for HE THAT COMETH TO GOD MUST BELIEVE THAT HE IS, AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM. (Heb. xi. 6).

Q. — What must be the immediate and constant effect of a hearty faith in God?

A. — The CONFESSION of this faith, or openly to avow that we hold the Orthodox faith, and this with such sincerity and firmness, that neither seduction, nor threats, nor tortures, nor death itself, may be able to make us deny our faith in the true God and in our Lord Jesus Christ.

Q. — For what is the confession of the faith necessary?

A. — The Apostle Paul witnesses that it is necessary for salvation; for WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS AND WITH THE MOUTH CONFESSION IS MADE UNTO SALVATION. (Rom. x. 10).

Q. — Why is it necessary for salvation not only to believe, but also to confess the Orthodox faith?

A. — Because if any one, to preserve his temporal life, or. earthly goods, shrink from confessing the Orthodox faith, he shews thereby that he has not a true faith in God the Saviour, and the life of happiness to come.

Q. — Why is it not said in the Creed simply: I BELIEVE in GOD, rather than with with the addition, in ONE GOD?

A. — In order to contradict the error of the heathen, who taking the creature for God, thought that there were many gods?

Q. — Can we know the very essence of God?

A. — NO. It is above all knowledge not of men only, but of Angels.

Q. — How does the holy Scripture speak about the God?

О. — Апостолъ Павелъ говоритъ, что БОГЪ ВО СВѢТѢ ЖИВЕ НЕПРИСТУПНОМЪ, ЕГОЖЕ НИКТОЖЕ НИДѢЛЪ ЕСТЬ ОТЪ ЧЕЛОВѢКЪ, НИЖЕ ВИДѢТИ МОЖЕ (1. Тим. 6, 16).

В. — Якое понятіе о существѣ и существенныхъ свойствахъ Божіихъ, можно заимствовати изъ откровенія Божія?

О. — Что Богъ есть Духъ, вѣчный все благій, всевѣдующій, всеправедный, всемогущій, вездѣсущій, неизмѣняемый, все довольный, всеблаженный.

В. — Покажите все сіе изъ Священного Писанія?

О. — Самъ Іисусъ Христосъ сказалъ, что ДУХЪ ЕСТЬ БОГЪ (Іоан. 4, 24).

О вѣчности Божіей говоритъ Давидъ: ПРЕЖДЕ ДАЖЕ ГОРАМЪ НЕ БЫТИ, И СОЗДАТИСЯ ЗЕМЛИ И ВСЕЛЕННОЙ, И ОТЪ ВѢКА И ДО ВѢКА ТЫ ЕСИ (Псал. 89, 3).

В. — Если Богъ есть ДУХЪ, то якъ же Священное Писаніе приписывае Ему тѣлесныи члены, напр., СЕРДЦЕ, ОЧИ, УХА, РУКИ?

О. — Священное Писаніе примѣняется въ семъ къ обыкновенному языку человѣческому, а розумѣти треба сіе духовнымъ и высшимъ способомъ, наприм. : сердце Божіе означае БЛАГОСТЬ, или любовь Божію, очи и уха значатъ — ВСЕ ВѢДѢНІЕ, руки ВСЕМОГУЩЕСТВО.

В. — Если Богъ вездѣ, то якъ же говорятъ, что Богъ на небесахъ, или во храмѣ?

О. — Богъ вездѣ, но на небесахъ есть особенное присутствіе Его, въ вѣчной славѣ являемое блаженнымъ духамъ; а во храмахъ есть особенное присутствіе Его благодатное и таинственное, благоговѣйно познаваемое и ощущаемое вѣрующими, и являемое часами въ особенныхъ знаменіяхъ.

Іисусъ Христосъ говоритъ: «ИДѢЖЕ БО ЕСТА ДВА ИЛИ ТРІЕ СОБРАНИ ВО ИМЯ МОЕ, ТУ ЕСМЬ ПОСРЕДѢ ИХЪ (Мато. 18, 20).

В. — Якъ понимати слова Символа : «ВѢРУЮ ВО ЕДИНОГО БОГА ОТЦА?

О. — Тое треба понимати въ отношеніи до таинства Святыя Тройцы, про тое, что Богъ единъ по существу, но троиченъ

A. — The Apostle Paul says, that GOD DWELLETH in THE LIGHT INACCESSIBLE, WHOM, NO MAN HATH SEEN, NOR CAN SEE (1. Tim. vi. 16).

Q. — What idea of the essence and essential attributes of God may be derived from Divine revelation?

A. — That God is a SPIRIT eternal, all-GOOD, omniscient, all-JUST ALMIGHTY, omni - PRESENT, unchangeable, all - suffising to Himself, all-BLESSED.

Q. — Shew all this from holy Scripture?

A. — Jesus Christ Himself has said, THAT GOD IS A SPIRIT. (John, iv. 24).

About the eternity of God David says:
BEFORE THE MOUNTAINS WERE BROUGHT FORTH OR EVER THE EARTH AND THE WORLD WERE MADE, THOU ART FROM EVERLASTING AGES AND TO AGES (Psalm xc).

Q. — If God is a SPIRIT, how does holy Scripture ascribe to Him bodily parts, as HEART, EYES, EARS, HANDS?

A. — The Holy Scripture in this suits itself to the common language of men; but we are to understand such expressions in a higher and spiritual sense. For instance, the heart of God means His GOODNESS or love; the eyes and ears mean His OMNISCIENCE; the hands His ALMIGHTY POWER.

Q. — If God is everywhere, how do men say that God is IN HEAVEN, OR IN THE CHURCH?

A. — God is everywhere; but in heaven He has a special presence manifested in everlasting glory to the blessed spirits; also in churches He has, through grace and Sacraments, a special presence devoutly recognized and felt by believers, and manifested sometimes by extraordinary signs.

....Jesus Christ says: WHERE TWO OR THREE ARE GATHERED TOGETHER IN MY NAME, THERE AM I IN THE MIDST OF THEM. (Mat. xvlll. 20).

Q. — How are we to understand the words of the Creed; I BELIEVE IN ONE GOD, THE FATHER?

A. — This is to be understood with reference to the mystery of the Holy Trinity; because God is One in substance but Trine in persons, the Fa-

въ лицахъ: Отецъ, Сынъ и Святый Духъ, Тройца единосущная и нероздѣльная.

В. — Якъ говорится о Святой Тройцѣ въ Священномъ Писаніи?

О. — Головнѣйшіи изреченія о семъ изъ Новаго Завѣта суть слѣдующіи: ШЕДШЕ УБО НАУЧИТЕ ВСЯ ЯЗЫКИ, КРЕСТЯЩЕ ИХЪ ВО ИМЯ ОТЦА И СЫНА И СВЯТАГО ДУХА (Матѳ. 28, 19). ТРІЕ СУТЬ СВИДѢТЕЛЬСТВУЮЩІИ НА НЕБЕСИ, ОТЕЦЪ, СЛОВО И СВЯТЫЙ ДУХЪ: И СІИ ТРИ ЕДИНО СУТЬ (1. Іоанна 5, 7).

В. — Якъ единъ Богъ есть въ трехъ лицахъ?

О. — Мы не постигаеме сей внутренней тайны Божества, но вѣруеме ей, по непреложному свидѣтельству слова Божія: «БОЖІЯ НИКТОЖЕ ВѢСТЬ, ТОЧІЮ ДУХЪ БОЖІЙ, (1 Кор. 2, 11).

В. — Якое розличіе межи лицами Святыя Троицы?

О. — Богъ Отецъ не рождается и не исходитъ отъ другого лица; Сынъ Божій предвѣчно рождается отъ Отца: Духъ Святый предвѣчно исходитъ отъ Отца.

В. — Три Ипостаси или лица Пресвятыя Тройцы суть ли ровного достоинства?

О. — Совсѣмъ ровного Божеского достоинства. Якъ Отецъ есть правдивый Богъ, такъ ровно и Сынъ есть правдивый Богъ, и Духъ Святый есть правдивый Богъ; но при томъ такъ, что въ трехъ Ипостасяхъ есть Одинъ только Тріипостасный Богъ.

В. — Нѣтъ ли въ природѣ подобія троичности лицъ въ Богѣ?

О. — Да, наприм., 1) въ солнцѣ мы видимъ солнечное ядро, свѣтъ и исходящую изъ него теплоту; 2) дерево мае корень, стволъ и вѣтви..

В. — Про что Богъ называется ВСЕДЕРЖИТЕЛЕМЪ?

О. — Про тое, что Онъ все, что ни есть содержитъ въ Своей силѣ и во Своей волѣ.

В. — Что изображаютъ слова Символа: ТВОРЦА НЕБУ И ЗЕМЛИ, ВИДИМЫМЪ ЖЕ ВСѢМЪ И НЕВИДИМЫМЪ?

О. — То, что все сотворено Богомъ, и ничто не може быти безъ Бога.

ther, the Son, and the Holy Ghost, a Trinity consubstantial and undivided.

Q. — How does the holy Scripture speak of the Blessed Trinity?

A. — The chief texts on this point in the New Testament are the following; GO YE THEREFORE and TEACH ALL NATIONS, BAPTIZING THEM IN THE NAME OF the FATHER, and of THE SON, AND OF THE HOLY GHOST — (Mat. xxviii.19) THERE ARE THREE THAT BEAR WITNESS IN HEAVEN, THE FATHER, the WORD, and THE HOLY GHOST; AND THESE THREE ARE ONE. (1 John v. 7).

Q. — How is one God in THREE Persons?

A. — We cannot comprehend this inner mystery of the Godhead; but we believe it on the infallible testimony of the word of God. THE THINGS OF GOD KNOWETH NO MAN, BUT ONLY THE SPIRIT OF GOD (1 Cor. ii. 11).

Q. — What DIFFERENCE is there between the Persons of the Holy Trinity?

A. — God the Father is neither begotten, nor proceeds from any other Person; the Son of God is from all eternity begotten of the Father; the Holy Ghost from all eternity proceeds from the Father.

Q. — Are the three Hypostates or Persons of the Most Holy Trinity all of equal majesty?

A. — They are of absolutely equal-Divine majesty. The Father is true God; the Son equally is true God; and the Goly Ghost is true God; but yet so, that in three Persons there is only one TRI-PERSONAL GOD.

Q. — Is there a likeness in the nature of the Trine persons in God?

A. — Yes, for instance; 1) in the sun we see its ball, the light and the warmth coming out of it; 2) that a tree has a root, a trunk and branches.

Q. — Why is God called the ALMIGHTY?

A. — Because He upholds ALL things by His power and HIS will.

Q. — What is expressed by the words of the Creed, MAKER OF HEAVEN AND EARTH, AND OF ALL THINGS VISIBLE AND INVISIBLE?

A. — This, that all was MADE by GOD, and that nothing can be without GOD.

В. — Не изъ Священного ли Писанія взяты сіи слова?

О. — Такъ. Книга Бытія начинается словами: ВЪ НАЧАЛѢ СОТВОРИ БОГЪ НЕБО И ЗЕМЛЮ.

В. — Что треба розумѣти въ Символѣ Вѣры подъ именемъ НЕВИДИМЫХЪ?

О. — Невидимый или ДУХОВНЫЙ МІРЪ, до которого принадлежатъ АНГЕЛЫ.

В. — Что такое АНГЕЛЫ?

О. — Духи безплотныи, одаренныи розумомъ, волею и могуществомъ.

В. — Что означае имя АНГЕЛЪ?

О. — Означае: «ВѢСТНИКЪ.

В. — Про что они такъ названы?

О. — Про тое, что Богъ посылае ихъ возвѣщати волю Свою. Такъ, напримѣръ, Гавріилъ посланый былъ предвозвѣстити Пресвятой Дѣвѣ Маріи зачатіе Спасителя.

В. — Что перше сотворено: ВИДИМОЕ или НЕВИДИМОЕ?

О. — Невидимое перше видимого, и Ангелы перше человѣковъ. (Православ. Исповѣд. ч. 1., вопросъ 18).

В. — Можно ли найти о семъ свидѣтельство въ Священномъ Писаніи?

О. — Въ книгѣ Іова Самъ Богъ о сотвореніи земли говоритъ такъ: КТО ЖЕ ЕСТЬ ПОЛОЖИВЫЙ КАМЕНЬ КРАЕУГОЛЬНЫЙ НА НЕЙ? Коли сотворены бы ли ЗВѢЗДЫ, восхвалили МЕНЕ ГОЛОСОМЪ ВЕЛИКИМЪ ВСИ АНГЕЛИ МОИ (Іова 38, 6, 7).

В. — Откуда взято названіе АНГЕЛОВЪ ХРАНИТЕЛЕЙ?

О. — Изъ слѣдующихъ словъ Священного Писанія: АНГЕЛОМЪ СВОИМЪ ЗАПОВѢСТЬ О ТЕБѢ, СОХРАНИТИ ТЯ ВО ВСѢХЪ ПУТЕХЪ ТВОИХЪ (Псал.

В. — Для каждого ли изъ насъ есть Ангелы хранители?

О. — Безъ сомнѣнія. Въ семъ удостовѣритися можно слѣдующими словами Іисуса Христа: «БЛЮДИТЕ, ДА НЕ ПРЕЗРИТЕ ЕДИНАГО (отъ) МАЛЫХЪ сихъ: ГЛАГОЛЮ БО ВАМЪ, ЯКО АНГЕЛИ ихъ НА НЕБЕСѢХЪ ВЫНУ ВИДЯТЪ ЛИЦЕ ОТЦА МОЕГО НЕБЕСНАГО» (Мат. 18, 10).

В. — Всѣ ли ангелы добры и благодѣтельны?

О. — Нѣтъ. Есть злыи ангелы, которыхъ инакше называютъ діаволами.

В. — Якъ сдѣлались они злыми?

Q. — Are not these words taken from holy Scripture?

A. — They are. The book of Genesis begins thus: IN THE BEGINNING GOD CREATED THE HEAVEN AND THE EARTH.

Q. — What is meant in the Creed by the word INVISIBLE?

A. — The invisible or SPIRITUAL WORLD, to which belong the ANGELS.

Q. — What are the ANGELS?

A. — Incorporeal SPIRITS, having intelligence, will, and power.

Q. — What means the name ANGEL?

A. — It means, a MESSENGER.

Q. — Why are they so called?

A. — Because God sends them to announce His will. Thus for instance Gabriel was sent to announce to the Most Holy Virgin Mary the conception of the Saviour.

Q. — Which was created first, the visible world, or the invisible?

A. — The invisible was created before the visible, and the Angels before men. (Orthod. Confess. P. i. Q. 18).

Q. — Can we find any testimony to this in holy Scripture?

A. — In the book of Job God Himself speaks of the creation of the earth thus: WHO LAID THE CORNER - S T O N E THEREOF? WHEN THE STARS WERE CREATED, ALL MY ANGELS PRAISED ME WITH A LOUD VOICE. (Job. xxxviii. 6, 7).

Q. — Whence is taken the name of GUARDIAN Angels?

A. — From the following words of holy Scripture: HE SHALL GIVE HIS ANGELS CHARGE O V E R THEE, TO GUARD YE IN ALL THY WAYS. (Psalm xci. 11).

Q. — Has each one of us his Guardian Angels?

A. — Without doubt. Of this we may be assured from the following words of Jesus Christ: T A K E HEED THAT YE DESPISE NOT ONE OF THESE LITTLE ONES; FOR I SAY UNTO YOU, THAT IN HEAVEN THEIR ANGELS DO ALWAYS BEHOLD THE FACE OF MY FATHER, WHICH IS IN HEAVEN. (Mat. xv.iii. 10).

Q. — Are all Angels good and beneficent?

A. — No. There are also evil angels, otherwise called devils.

Q. — How came they to be evil?

А. — They were created good; but they swerved from their duty of ре-
Богу, и такимъ способомъ отпали отъ Него, и впали въ самолюбіе, гордость и злобу. По наукѣ апостола Іуды, ТО суть АНГЕЛЫ, НЕ СОБЛЮДШІЕ СВОЕГО НАЧАЛЬСТВА, НО ОСТАВЛЬШІЕ СВОЕ ЖИЛИЩЕ (Іуд. 6).

В. — Что за слово: ДІАВОЛЪ?

О. — Оно означае: клеветникъ или обольститель.

В. — Про что злыи ангелы называются діаволами, т. е., клеветниками, или обольстителями?

О. — Про тое, что они стараются коварствовати надъ человѣками и, обольщаючи ихъ, внушати имъ ложныи мысли и злыи желанія.

О семъ Іисусъ Христосъ невѣрующимъ іудеямъ говоритъ: «ВЫ ОТЦА ВАШЕГО ДІАВОЛА ЕСТЕ, И ПОХОТИ ОТЦА ВАШЕГО ХОЩЕТЕ ТВОРИТИ; ОНЪ ЧЕЛОВѢКОУБІЙЦА БѢ ИСКОНИ, И БО ИСТИНѢ НЕ СТОИТЪ, ЯКО НѢСТЬ ИСТИНЫ ВЪ НЕМЪ: ЕГДА ГЛАГОЛЕТЪ ЛЖУ, ОТЪ СВОИХЪ ГЛАГОЛЕТЪ, ЯКО ЛОЖЬ ЕСТЬ, И ОТЕЦЪ ЛЖИ (Іоан. 8, 44).

В. — Что Святое Письмо открыло намъ о сотвореніи міра?

О. — Въ началѣ Богъ изъ ничего сотворилъ небо и землю. Земля была необразована и порожняя. Потомъ Богъ постепенно произвелъ:

ВЪ ПЕРВЫЙ день міра, свѣтъ.

ВЪ ДРУГІЙ день, твердь, или видимое небо.

ВЪ ТРЕТІЙ день, вмѣстилища водъ на землѣ, сушу и растенія.

ВЪ ЧЕТВЕРТЫЙ, солнце, луну (мѣсяцъ) и звѣзды.

ВЪ ПЯТЫЙ, рыбъ и птицъ (птаховъ).

ВЪ ШЕСТЫЙ, животныхъ четвероногихъ, живущихъ на землѣ, и наконецъ человѣка. Человѣкомъ твореніе кончилось, и въ СЕДЬМЫЙ день Богъ почилъ отъ всѣхъ дѣлъ Своихъ. Отъ сего седьмый день названый СУББОТОЮ, что съ еврейского языка означае ПОКОЙ (См. Быт. 2,2).

В. — Такими ли сотворены видимыи твари, якими мы видиме ихъ нынѣ?

О. — Нѣтъ. При сотвореніи все было ДОБРО ЗѢЛО, то есть, чисто, прекрасно и безвредно.

О. — Они сотворены добрыми, но нарушили долгъ совершенного повиновенія fect obedience to God, and so fell away from Him into self-will, pride, and malice. According to the words of the Apostle Jude, they are the Angels which kept not their first estate but left their own habitation. (Jude 6.).

Q. — What means the name DEVIL?

A. — It means, SLANDERER OR DECEIVER.

Q. — Why are the evil angels called devils, that is, slanderers, or deceivers?

A. — Because they are ever lying for men, seeking to deceive them, and inspire them with false notions and evil wishes.

OF this Jesus Christ, speaking to unbelieving Jews, says: "YE ARE OF YOUR FATHER THE DEVIL, AND THE LUSTS OF YOUR FATHER YE WILL DO. HE WAS A MURDERER FROM THE BEGINNING, AND ABODE NOT IN THE TRUTH, BECAUSE THERE IS NO TRUTH IN HIM. WHEN SPEAKETH A LIE, HE SPEAKETH OF HIS OWN, FOR HE IS A LIAR AND THE FATHER OF IT (John vlll. 44).

Q. — What has the holy Scripture revealed to us of the creation of the world?

A. — In the beginning God created from nothing the heaven and the earth; and the earth was without form and VOID. Afterwards God successively produced:

On the first, day of the world, the light;

On the second, the firmanent or visible heaven;

On the third,the gathering together of waters on the earth, the dry land, and what grows thereupon;

On the fourth, the sun, moon, and stars;

On the sixth, four-footed creatures living on the earth, and lastly MAN.

Q. — Were the visible creatures created such as we see them now?

A. — No. At the creation every thing was VERY GOOD, that is, pure, beautiful, and harmless.

В. — Не извѣстно ли чего особенного о сотвореніи человѣка?

О. — Богъ во Святой Троицѣ рекъ:— СОТВОРИМЪ ЧЕЛОВѢКА ПО ОБРАЗУ НАШЕМУ И ПОДОБІЮ (Быт. 1, 26). И сотворилъ Богъ тѣло первого человѣка, АДАМА, изъ земли; вдунулъ въ лице его дыханіе жизни; ввелъ Адама въ рай; далъ ему въ пищу, кромѣ прочихъ райскихъ плодовъ, плоды дерева жизни; наконецъ, взявши у Адама подчасъ сна, ребро, изъ него создалъ первую жену, ЕВУ. (См. Быт. 2, 21, 22).

В. — ВЪ чемъ состоитъ ОБРАЗЪ БОЖІЙ?

О. — Онъ состоитъ, по изъясненію Апостола Павла, ВЪ ПРАВДѢ и ВЪ ПРЕПОДОБІИ ИСТИНЫ. (Ефес. 4, 24).

В. — Что такое ДЫХАНІЕ ЖИЗНИ?

О. — Душа, существо духовное и безсмертное.

В —. Что такое РАЙ?

О. — Слово Рай означае «САДЪ». Так названо прекрасное и блаженное жилище первого человѣка, описанное въ книгѣ Бытія подобнымъ саду.

В. — Что такое ДЕРЕВО ЖИЗНИ?

О. — Такое дерево, которого плодами питаючись человѣкъ, и тѣломъ былъ бы безболѣзненъ, и безсмертенъ.

В. — Для чего Ева создана изъ РЕБРА Адама?

О. — Для того, чтобы цѣлый родъ человѣческій, по своему происхожденію, былъ однимъ тѣломъ, и чтобы про тое склонный былъ любити и охраняти одинъ другого.

В. — Съ якимъ намѣреніемъ сотворилъ Богъ первого человѣка и первую жену?

О. — Съ тѣмъ, чтобы онъ познавалъ Бога, любилъ и прославлялъ Его, и черезъ тое вѣчно блаженствовалъ.

Q. — Are we not informed of so mething particular in the creation of man?

A. — God in the Holy Trinity said: LET US MAKE A MAN IN OUR IMAGE, AND AFTER OUR LIKE NESS. (Gen. i. 266). And God made the body of the first man, ADAM, from the earth; breathed into his no strils the breath of life; brought him into Paradise; gave him for food, be side the other fruits of Paradise, the fruit of the tree of life; and lastly, having taken a rib from Adam while he slept, made from it the first wo man, EVE. (Gen. ii. 22).

Q. — In what consists the IMAGE OF GOD?

A. — It consists, as explained by the Apostle Paul, IN RIGHTEOUSNESS and HOLINESS of TRUTH. (Eph. iv. 24).

Q, — What is the breath of life?

A. — The SOUL, a spiritual and im mortal substance.

Q. — What is PARADISE?

A. — The word Paradise means a GARDEN. It is the name given to the fair and blissed abode of the first man, described in the book of Genesis as like a GARDEN.

Q. — What was the TREE OF LIFE?

A. — A tree, by feeding on whose fruit man would have been, even in the body, free from disease and death.

Q. — Why was Eve made from a RIB OF ADAM?

A. — To the intent that all mankind might be one by origin naturally disposed to love and defend one another.

Q. With what intent God created the first man an wife?

A. — That he should know God, love and glorify Him, and through this be happy forever.

О ВТОРОМЪ ЧЛЕНѢ.

В. — Якъ розумѣти имена: ІИСУСЪ, ХРИСТОСЪ, СЫНЪ БОЖІЙ?

О. — Сыномъ Божіимъ называется второе лице Святыя Троицы по Своему Божеству. Сей же самый Сынъ Божій названый ІИСУСОМЪ, коли родился на земли, яко человѣкъ. ХРИСТОМЪ назвали Его Пророки, коли еще ожидали пришествія Его на землю.

ON THE SECOND ARTICLE.

Q. —How are we to understand the names JESUS CHRIST, THE SON OF GOD?

A. — SON OF GOD is the name of the second Person of the Holy Trinity in respect of His Godhead: This same Son of God was called JESUS when He was conceived and born on earth as a man: CHRIST is the name given to Him by the Prophet, while they were as yet expecting His advent upon earth.

В. — Что означае имено ІИСУСЪ?

О. — СПАСИТЕЛЬ.

В. — Кѣмъ наречено имено ІИСУСЪ?

О. — Ангеломъ Гавріиломъ, про тое, что Онъ родился СПАСТИ человѣковъ.

В. — Что означае имено ХРИСТОСЪ?

О. — ПОМАЗАННИКЪ.

В. — Про что Ісусъ Христосъ называется помазанникомъ?

О. — Про тое, что Его человѣчеству б змѣрно наданы всѣ дары Духа Святого и, такимъ способомъ, Ему въ высочайшей мѣрѣ принадлежитъ ВѢДѢНІЕ Пророка, СВЯТОСТЬ Первосвященника и МОГУЩЕСТВО Царя.

В. — Въ якомъ смыслѣ Ісусъ Христосъ называется ГОСПОДОМЪ?

О. — Въ томъ смыслѣ, что Онъ есть ПРАВДИВЫЙ БОГЪ, ибо имено ГОСПОДЬ есть одно изъ именъ Божіихъ.

В. — Что говоритъ Святое Письмо о Божествѣ Ісуса Христа, Сына Божія?

О. — ВЪ НАЧАЛѢ БѢ СЛОВО, И СЛОВО БѢ КЪ БОГУ, И БОГЪ БѢ СЛОВО.. (Іоанна 1, 1).

В. — Для чего въ Символѣ вѣры о Сынѣ Божіемъ сказано еще, что Онъ рожденый отъ Отца?

О. — Симъ изображается то личное свойство, которымъ Онъ отличается отъ другихъ лицъ Святыя Троицы.

В. — Для чего сказано, что Онъ рожденый ПРЕЖДЕ ВСѢХЪ ВѢКЪ?

О. — Чтобы кто не подумалъ, что бы ло время, коли Его не было. Инакше сказати: симъ изображается то, что Ісусъ Христосъ есть такожь вѣчный Сынъ Божій, якъ вѣчный Богъ Отецъ:

БОГА НИКТОЖЕ ВИДѢ НИГДѢЖЕ, ЕДИНОРОДНЫЙ СЫНЪ, СЫЙ ВЪ ЛОНѢ ОТЧИ, ТОЙ ИСПОВѢДА (Іоанна 1, 18).

В. — Что означаютъ въ Символѣ вѣры слова: СВѢТА ОТЪ СВѢТА?

О. — Они подобіемъ видимого свѣта нѣсколько изъясняютъ непостижимое рожденіе Сына Божія отъ Отца. Смотрячи на солнце, мы видиме свѣтъ; отъ сего свѣта рождается свѣтъ, видимый во всей подсолнечной: но и той и другій есть одинъ свѣтъ, нероздѣльный, одной приро

Q. — What means the name JESUS?

A. — SAVIOUR.

Q. — By whom was the name Jesus first given.

A. — By the Angel Gabriel, because He was born to SAVE MEN.

Q. — What means the name CHIRST?

A. — ANOINTED.

Q. — Why is Jesus Christ called THE ANOINTED?

A. — Because to His manhood were imparted without measure all the gifts of the Holy Chost; and so He possesses in the highest degree the KNOWLEDGE of a Prophet, the HOLINESS of a High Priest, and the POWER of a King.

Q. — In what sense is Jesus called LORD?

A. — In this sense, that He is VERY GOD: for the name LORD is one of the names of GOD.

Q. — What says holy Scripture of the Divinity of Jesus Christ, the Son of God?

A. — IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD (John i. 1).

Q. — Why in the Creed is it said of the Son of God that HE IS BE GOTTEN OF THE FATHER?

A. — By this is expressed that personal property, by which He is distinguished from other Persons of the Holy Trinity.

Q. — Why is it said that He is be gotten BEFORE ALL AGES?

A. — That none should think there was ever a time when He was not. In other words, by this is expressed that Jesus Christ is also the eternal Son of God, as God, the Father is eternal:

"NO MAN HATH SEEN GOD AT ANY TIME: THE ONLY BEGOTTEN SON, WHICH IS IN the BOSOM OF THE FATHER, HE HAD DECLARED HIM" (John, 1, 11).

Q. — What mean in the Creed the words LIGHT OF LIGHT?

A. — Under the figure of the visible light they in some manner explain the incomprehensible generation of the Son of God from the Father. When we look at the sun, we see light; from this light is generated the light visible everywhere beneath: both the one and the other is one light, invisible, and of one na-

ХРИСТОСЪ.

Любовью къ ближнимъ пламенѣя,
Народъ смиренью Онъ училъ.
Онъ всѣ законы Моисея
Любви закону подчинилъ.
Не терпитъ гнѣва Онъ, ни мщенья,
Онъ проповѣдуетъ прощенье,
Велитъ за зло платить добромъ,
Есть неземная сила въ Немъ:
Слѣпымъ Онъ возвращаетъ зрѣнье
Даритъ и крѣпость, и движенье
Тому, кто былъ и слабъ, и хромъ.
Ему признанія не надо,
Сердецъ мышленье отперто,
Его пытующаго взгляда
Еще не выдержалъ никто.
Цѣля недугъ, врачуя муку,
Вездѣ Спасителемъ Онъ былъ.
И всѣмъ простеръ благую руку
И никого не осудилъ.

ХРИСТОСЪ СПАСИТЕЛЬ.
JESUS, THE SAVIOUR.

ды. Подобно сему, Богъ Отецъ есть вѣчный Свѣтъ (см. 1 Іоан. 1, 5); отъ Него рождается Сынъ Божій, Который также есть вѣчный свѣтъ; но Богъ Отецъ и Сынъ Божій есть единый вѣчный Свѣтъ, нераздѣльный, единого Божеского естества.

ture. In like manner, God the Father is the everlasting LIGHT: (1 John i., 5); of Him is begotten the Son of God, Who also is the everlasting Light: the God the Father and God the Son are one and the same everlasting Light; invisible, and of one Divine nature.

В. — Якая сила въ словахъ Символа вѣры: БОГА ИСТИННА ОТЪ БОГА ИСТИННА?

О. — Тая, что Сынъ Божій называется Богомъ въ томъ же правдивомъ смыслѣ, якъ и Богъ Отецъ.

В. — На что еще въ Символѣ Вѣры о Сынѣ Божіемъ додано, что Онъ рожденъ, не сотворенъ?

О. — Сіе прибавлено въ обличеніе невѣрной науки Арія, который нечестиво училъ, что Сынъ Божій сотвореный?

В. — Что означаютъ слова: ЕДИНОСУЩНА ОТЦУ?

О. — Инакше сказати: Сынъ Божій есть единого и того же Божеского существа съ Богомъ Отцемъ; Іисусъ Христосъ Самъ о Себѣ и о Богѣ Отцѣ говоритъ такъ: «АЗЪ И ОТЕЦЪ ЕДИНО ЕСМА». (Іоанна 10, 30).

Q. — What force is there in the words of the Creed, VERY GOD OF VERY GOD?

A. — This, that the Son of God is called God in the same proper sense as God the Father.

Q. — Why is it further added of the Son of God in the Creed that He is begotten, NOT CREATED?

A. — This was added against the false doctrine of Arius, who impiously taught that the Son of God was CREATED.

O. — What mean the words: OF ONE SUBSTANCE WITH THE FATHER?

A. — They mean that the Son of God is of one and the same Divine substance with God the Father. Jesus Christ Himself speaks of Himself and of God the Father thus: — I AND THE FATHER ARE ONE. (John ix. 30).

О ТРЕТЬЕМЪ ЧЛЕНѢ.

В. — Что означаютъ слова: «СШЕДШОГО СЪ НЕБЕСЪ?

О. — Господь вездѣсущій, и про тое Онъ завсе на небѣ. и завсе на землѣ; но на землѣ перше былъ Онъ невидимый, а потомъ явился во плоти: въ семъ смыслѣ и сказано, что Онъ сошелъ съ небесъ.

Самъ Іисусъ Христосъ о семъ говоритъ такъ: НИКТОЖЕ ВЗЫДЕ НА НЕБО, ТОКМО СШЕДЫЙ СЪ НЕБЕСЕ СЫНЪ ЧЕЛОВѢЧЕСКІЙ, СЫЙ НА НЕБЕСИ. (Іоанна 3, 13).

В. — Для кого Сынъ Божій сшелъ съ небесъ?

О. — НАСЪ РАДИ ЧЕЛОВѢКЪ И НАШЕГО РАДИ СПАСЕНІЯ, якъ сказано въ Символѣ вѣры.

В. — Въ якой силѣ сказано, что Сынъ Божій сшелъ съ неба НАСЪ РАДИ ЧЕЛОВѢКЪ?

О. — Сіе сказано въ той силѣ, что Онъ пришелъ на землю не для одного якого либо народа, и не для денѣкоторыхъ людей, но для всѣхъ насъ, человѣковъ вообще, чтобы спасти насъ отъ грѣха, проклятія и смерти.

В. — Что такое ГРѢХЪ?

О. — Преступленіе закона. Грѣхъ есть беззаконіе. (I Іоанна, 3, 4).

В. — Откуда грѣхъ въ человѣкахъ, ко

ON THE THIRD ARTICLE.

Q. — What is the meaning of the words: "HE CAME DOWN FROM HEAVEN".

A. — The Lord is everywhere; and so He is always in heaven, and always on earth; but on earth He was before invisible; afterwards He appeared in the flesh; in this sense it is said that HE CAME DOWN from HEAVEN. Jesus Christ Himself, says about this as follows: 'NO MAN THAT ASCENDED UP TO HEAVEN ONLY THE DESCENDED FROM HEAVEN SON OF MAN, WHICH IS IN THE HEAVEN' (John 3, 13).

Q. — For whom did the Son of God came down from heaven?

A. — For US MEN, and for OUR SALVATION, as it is said in the Creed.

..Q. — In what sense is it said that the Son of God came down from heaven for US MEN?

A. — In this sense, that He came upon earth not for one nation, nor for some men only, but for us men UNIVERSALLY, to save us from sin, the curse, and death.

Q. — What is SIN?

A. — Transgression of the law. SIN IS THE TRANSGRESSION OF THE LAW (1 John iii. 4).

Q. — Wherefrom is sin in men, if

ли они сотворены по образу Божію, а Богъ грѣшити не може?

О. — Отъ діавола; ТВОРЯЙ ГРѢХЪ, ОТЪ ДІАВОЛА ЕСТЬ: ЯКО ИСПЕРВА ДІАВОЛЪ СОГРѢШАЕТЪ. (1 Іоанна 3, 8).

В. — Якъ грѣхъ перешелъ отъ діавола къ человѣкамъ?

О. — Діаволъ окламалъ Еву и Адама, склонилъ ихъ преступити заповѣдь Божію, чтобы онъ (Адамъ) не вкушалъ плодовъ дерева познанія добра и зла, бо якъ скоро они вкусятъ оныхъ, то смертію умрутъ .

В. — Прочто вкушеніе отъ плода познія добра и зла приносило смерть человѣку?

О. — Про тое, что оно соединено было съ ослушаніемъ воли Божіей и такимъ способомъ, отдѣляло человѣка отъ Бога и балгодати Его, и отчуждало отъ жизни Божіей.

В. — Якъ могли Адамъ и Ева послухати діавола противъ воли Божіей?

О. — Богъ, по благодати Своей, при сотвореніи человѣка далъ ему ВОЛЮ, естественно росположенную любити Бога, но притомъ СВОБОДНУЮ; а человѣкъ УПОТРЕБИЛЪ ВО ЗЛО сію свободу.

В. — Якъ діаволъ окламалъ Адама и Еву?

О. — Ева увидѣла въ Раю змія (гада), который запевнилъ ю, что если человѣки вкусятъ плодовъ дерева познанія добра и зла, то они будутъ знати добро и зло, и будутъ яко боги. Ева соблазнилась обѣщаніемъ и красотою плодовъ и вкусила: Адамъ вкуисилъ по еи примѣру.

В. — Что произошло отъ грѣха Адава?

О. — Проклятіе и смерть.

В. — Что такое ПРОКЛЯТІЕ?

О. — Осужденіе грѣха праведнымъ судомъ Божіимъ, и отъ грѣха происшедшее на землѣ зло, въ наказаніе человѣка.— Богъ сказалъ Адаму: «ПРОКЛЯТА ЗЕМЛЯ ВЪ ДѢЛѢХЪ ТВОИХЪ. (Быт. 3, 17).

В. — Якая смерть произошла отъ грѣха Адамова?

О. — Двоякая: тѣлесная, коли тѣло лишается души, которая оживляла его, и

he was created in the image of God and God cannot sin?

A. — From the devil. HE THAT COMMITTETH SIN, IS OF THE DEVIL: FOR THE DEVIL SINNETH FROM THE BEGINNING (1 John iii. 8.).

Q. — How did sin pass from the devil to men?

A. — The devil deceived Eve and Adam, and induced them to transgress God's commandment, not to eat the FRUIT OF THE TREE OF THE KNOWLEDGE of GOOD and EVIL, because soon as they ate thereof they should surely die.

Q. — Why did it bring death to man to eat of the fruit of the TREE of the knowledge of GOOD AND EVIL?

A. — Because it involved disobedience to God's will, and so separated man from God and His grace, and alienated him from the life of GOD.

Q. — How could Adam and Eve listen to the devil against the will of God?

A. — God of His goodness, at the creation of man, gave him a WILL naturally disposed to love God, but still FREE; and the man used this freedom FOR EVIL.

Q. — How did the devil deceive Adam and Eve?

A. — Eve saw in Paradise a serpent, which assured her that if men ate of the fruit of the tree of the knowledge of good and evil, they would know the good and evil, and would become as gods. Eve was deceived by this promise, and by the fairness of the fruit, and ate of it. Adam ate after her example.

Q. — What came of Adam's sin?

A. — The curse and death.

Q. — What is the CURSE?

A. — The condemnation of sin by God's just judgement, and the evil which from sin came upon the earth for the punishment of men. God said to Adam, CURSED IS THE GROUND for THY SAKE (Gen. iii. 17).

Q. — What DEATH came from the sin of Adam?

A. — It is twofold: BODILY, when the body loses the soul which

духовная, коли душа лишается благодати (ласки) Божіей, которая оживляла ю высшею духовною жизнію.

В. — Може-ли и душа умерети, якъ и тѣло?

О. — Може умерти, но не такъ, якъ тѣло. Тѣло, коли умирае, тратитъ чувство и розрушается; а душа, коли умирае грѣхомъ, лишается духовного свѣта и радости и блаженства, но не розрушается, и не уничтожается, а остается въ состояніи мрака, скорби и страданія.

В. — Про что не одни первыи человѣки умерли, но и всѣ умираютъ?

О. — Про тое, что всѣ родились отъ Адама, зараженного грѣхомъ и сами грѣшатъ, якъ отъ зараженного источника естественно тече зараженный потокъ; такъ отъ родоначальника, зараженного грѣхомъ, и про тое смертного, естественно происходитъ зараженное грѣхомъ, и про тое смертное потомство.

В. — Якъ говоритъ о семъ Священное Писаніе?

О. — ЕДИНѢМЪ ЧЕЛОВѢКОМЪ ГРѢХЪ ВЪ МІРѢ ВНИДѢ, и ГРѢХОМЪ СМЕРТЬ: И ТАКО СМЕРТЬ ВО ВСЯ ЧЕЛОВѢКИ ВНИДЕ, ВЪ НЕМЖЕ ВСИ СОГРѢШИША. (Рим. 5, 12).

В. — Мали-ли человѣки въ той часъ якую надѣю на спасеніе?

О. — Коли первыи человѣки исповѣдали передъ Богомъ грѣхъ свой, то Богъ, по милосердію Своему, далъ имъ надѣю спасенія.

В. — Въ чемъ состояла сія надѣя?

О. — Богъ обѣщалъ, что СѢМЯ ЖЕНЫ СОТРЕТЪ ГЛАВУ ЗМІЯ. (Быт. 3, 15), т. е., что Іисусъ Христосъ побѣдитъ діавола, окламавшого человѣковъ и избавитъ ихъ отъ грѣха, проклятія и смерти.

В. — Про что Іисусъ Христосъ названый сѣменемъ жены?

О. — Про тое, что Онъ родился на землѣ БЕЗЪ МУЖА, отъ Пресвятой Дѣвы Маріи.

В. — Якъ говоритъ Святое Письмо о воплощеніи Сына Божія отъ Духа Святого и Маріи Дѣвы?

О. — Евангелистъ Лука повѣствуе, что коли Дѣва Марія спытала Ангела, предвозвѣстившого Ей зачатіе Іисуса: КАКО БУДЕТЪ СІЕ, ИДѢЖЕ МУЖА НЕ ЗНАЮ?, то Ангелъ сказалъ Ей въ отвѣт: ДУХЪ СВ. НАЙДЕТЪ НА ТЯ, И СИЛА

quickened it; and SPIRITUAL, when the soul loses the grace of God, which quickened it with the higher and spiritual life.

Q. — Can the soul die, as well as the body?

A. — It can die, but not so as the body. The body, when it dies, loses sense, and is dissolved; the soul, when it dies by sin, loses spiritual light, joy and happiness, but is not dissolved nor annihilated, but remains in a state of darkness, anguish, and suffering.

Q. — Why did not only the first man die, but also all are dying?

A. — Because all have come of Adam since his infection by sin, and all sin themselves. As from an infected source there naturally flows an infected stream, so from a father infected with sin, and consequently, mortal, there naturally proceeds a posterity infected like him with sin, and like him mortal.

Q. — How is this spoken of in holy Scripture?

A. — By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. (Rom. v. 12).

Q. — Had men then any hope left for salvation?

A. — When the first man had confessed before God their sin, God, of His mercy, gave them a hope of salvation.

Q. — In what consisted this hope?

A. — God promised, that the Seed OF THE WOMAN WILL BRUISE THE SERPENT'S HEAD. — (Gen. iii. 15)., that is that Jesus Christ shall conquer the devil who had deceived men and delivered them from sin, the curse, and death.

Q. — Why is Jesus Christ called THE SEED OF THE WOMAN?

A. — Because He was born on earth WITHOUT A MAN, from the MOST HOLY VIRGIN MARY.

Q. — What says the holy Scripture of the incarnation of the Son of God by the Holy Ghost of the Virgin Mary?

A. — The Evangelist Luke relates that when the Virgin Mary had asked the Angel, who announced to Her the conception of Jesus, HOW Shall THIS BE, WHEN I KNOW NO MAN? the Angel replied to her: The HOLY GHOST SHALL COME upon THEE, and THE POWER OF

БОЖІЯ МАТЕРЬ.
THE MOTHER OF GOD.

ВЫШНЯГО ОСѢНИТЪ ТЯ; ТѢМЖЕ И РОЖДАЕМОЕ СВЯТО НАРЕЧЕТСЯ СЫНЪ БОЖІЙ (Луки 1, 34, 35). Ѣ

В. — Кто была Дѣва Марія?

О. — Святая Дѣва изъ племени Авра ама и Давида, изъ племени которыхъ на длежало произойти Спасителю, по обѣтованію Божію, обрученная Іосифу, изъ то го же племени, чтобы онъ былъ Ея хра-

THE HIGHEST SHALL OVERSHADOW THEE: THEREFORE ALSO THAT HOLY THING which SHALL BE BORN OF THEE shall BE CALLED THE SON of GOD. (Luke i. 34, 35).

Q. — Who was the Virgin-Mary?

A. — A holy Virgin of the lineage of Abraham .and David, from whose lineage the Saviour, by God's promise was to come; betrothed to Joseph, a man of the same lineage, in order

нителемъ; ибо Она была посвящена Богу, съ обѣтомъ пребывати завсе Дѣвою.

В. — Пребыла ли дѣйстно завсе дѣвою Пресвятая Марія?

О. — Пребыла и прабывае Дѣвою перше рожденія, подчасъ рожденія и послѣ рожденія Спасителя, и про тое названа Приснодѣвою.

В. — Якъ треба розважати о высокомъ достоинствѣ Пресвятой Дѣвы Маріи?

О. — По качеству Матери Господа. Она превосходитъ благодатію и приближеніемъ до Бога, а такожь и достоинствомъ всякое сотворенное существо, и про тое Православная Церковь чтитъ ю превыше Херувимовъ и Серафимовъ.

В. — Что еще треба примѣчати о рожденіи Іисуса Христа отъ Пресвятой Богородицы?

О. — То, что, понеже рожденіе сіе было совершенно свято и внѣ грѣха, то было и безболѣзненно; бо, въ числѣ покараній за грѣхъ опредѣлилъ Богъ Евѣ ВЪ БОЛѢЗНЕХЪ РОДИТИ ДѢТЕЙ (См. Іоанна Дамаскина Бог. кн. 4, гл. 14, ст. 6.)

В. — Якіи провидѣніемъ Божіимъ приготовлены были признаки, по которымъ бы люди могли узнати родившогося имъ Спасителя?

О. — Многіи точныи предсказанія о разныхъ обставинахъ Его рожденія и земной жизни. Напримѣръ, пророкъ Исаія предсказалъ, что Спаситель родится отъ Дѣвы (Исаіи 7, 14).

Пророкъ Михей предсказалъ, что Спаситель родится въ Вифлеемѣ, и предсказаніе сіе Іудеи розумѣли еще перше, якъ узнали о его исполненіи (Мат. 2, 4, 5, 6).

Пророкъ Малахія, по будовѣ другого храма Іерусалимского, предсказалъ, что пришествіе Спасителя приближается, что Онъ приде въ сей храмъ, и что передъ Нимъ посланый буде Предтеча, подобный пророку Иліи, чѣмъ ясно указуется Іоаннъ Креститель. (Малахіи 3, 1; 4, 5).Ѣ

Пророкъ Захарія предсказалъ торжественный входъ Спасителя въ Іерусалимъ (Захаріи 9, 9).

Пророкъ Исаія съ дивною ясностью предсказалъ страданія Спасителя (53).

Давидъ въ Псалмѣ 21 описалъ крестныи страданія Спасителя съ такою точностію, якъ бы онъ писалъ ихъ у самого

that he might be her guardian; for she was dedicated to God with a vow to be a Virgin perpetually.

Q. — Did the Most Holy Mary remain in fact ever a virgin?

A. — She remained and remains a virgin before the birth, during the birth, and after the birth of the Saviour; and therefore is callede ever-VIRGIN.

Q. — What thoughts should we have of the exalted dignity of the Most Holy Virgin Mary?

A. — As Mother of the Lord She excels in grace and nearness to God, and so also in dignity, every created being: and therefore the Orthodox Church honours here far above the cherubims and seraphims.

Q. — What is there further to be observed about the birth of Jesus Christ from the Most Holy Mother of God?

A. This, that since this birth was perfectly holy and void of sin, it was also without pain; for it was among the penalties of sin that God ordained Eve in SORROWS TO BRING FORTH CHILDREN. (J. Damasc. Theol. I. iv. 14 6).

Q. — What signs had God's providence prepared, that men might know the Saviour, when He was born to them?

A. — Many exact predictions of various circumstances of His birth, and life on earth. For instance, the Prophet ISAIAH foretold that the Saviour should be born of a virgin (Is. vii. 14). THE PROPHET MICKEY foretold that the Saviour WILL BE BORN in Bethlehem; and this prophecy the Jews understood even before they heard of its fulfilment. (Mat. ii. 4...6). The PROPHET MALACHIAH, after the building of the second temple of Jerusalem, foretold that the coming of the Saviour was drawing nigh, that HE. WILL come to this temple, and that before Him WILL BE sent a forerunner similar as unto the prophet ELIAS, clearly pointing by this to John the BAPTIST (Mal. iii. 1; iv. 5). The Prophet ZACHARIAH foretold the triumphal entry of the Saviour into Jerusalem (Zach. ix. 9). The Prophet ISAIAH with wonderful clearness foretold the sufferings of the Saviout. Is. 53). DAVID, in the twenty-second Psalm, described the sufferings of the Saviour on the cross with as great exactness as if he had writ-

Креста.

Пророкъ Даніилъ за 490 лѣтъ предсказалъ явленіе Спасителя, Его крестную смерть и слѣдующее за нею розрушеніе храма и Іерусалима, и прекращеніе ветхозавѣтныхъ жертвъ (Даніила 9).

В. — Узнали ли дѣйстно люди Іисуса Христа, яко Спасителя, въ той часъ, коли Онъ родился и жилъ на землѣ?

О. — Узнали многіи, розличными способами. Восточныи мудрецы узнали Его посредствомъ звѣзды, которая передъ его рожденіемъ явилась на востокѣ. Вифлеемскіи пастухи узнали о Немъ отъ Ангеловъ, которыи точно сказали имъ, что родился Спаситель въ городѣ Давидовомъ. Симеонъ и Анна, по особенному откровенію отъ Духа Святого, узнали Его, коли Онъ, по исполненію четыредесяти дней отъ рожденія Его, принесеный былъ во храмъ. Іоаннъ Креститель, на рѣкѣ Іорданѣ, подчасъ крещенія, узналъ Его по откровенію, по сошествію на Него Святого Духа во видѣ голубя, и по голосу съ небесъ отъ Бога Отца: СЕЙ ЕСТЬ СЫНЪ МОЙ ВОЗЛЮБЛЕННЫЙ, О НЕМЖЕ БЛАГОВОЛИХЪ. (Мат. 3, 17). Подобный голосъ былъ о немъ и Апостоламъ: Петру Іакову и Іоанну, подчасъ преображенія Его на горѣ: СЕЙ ЕСТЬ СЫНЪ МОЙ ВОЗЛЮБЛЕННЫЙ, О НЕМЖЕ БЛАГОВОЛИХЪ: ТОГО ПОСЛУХАЙТЕ. (Марка 1, 7). Кромѣ сего, дуже многіи узнали ЕГО по превосходству Его ученія, и особенно по чудесамъ, которыи Онъ творилъ.

В. — Якіи чудеса творилъ Іисусъ Христосъ?

О. — Людей, страдавшихъ неизлѣчимыми болѣзнями и бѣснованіемъ, Онъ исцѣлялъ во мгновеніе ока, однимъ словомъ, или прикосновеніемъ руки, и даже черезъ прикосновеніе ихъ до Его одежды. Одинъ разъ пятью, а въ другій разъ семью хлѣбами Онъ накормилъ въ пустынѣ пару тысячъ человѣкъ. Онъ ходилъ по водамъ и словомъ укрощалъ бурю. Онъ воскрешалъ мертвыхъ; а именно, воскресилъ сына вдовы Наинской, дочь Іаира, и Лазаря, уже на четвертый день послѣ его смерти.

О ЧЕТВЕРТОМЪ ЧЛЕНѢ.

В. — Якъ сталося то, что Іисусъ Христосъ былъ роспятый, коли Его ученіе

ten them at the foot of the cross itself.

And DANIEL, 490 years before, foretold the appearance of the Saviour, His death on the cross, and the subsequent destruction of the temple and of Jerusalem, and abolition of the Old Testament sacrifices. (Dan. ix.).

Q. — Did men in fact recognize Jesus Christ as the Saviour at the time that He was born and lived upon earth?

A. Many did recognize Him by various ways. THE WISE MEN from THE EAST recognized Him by a star, which before His birth appeared in the East. THE SHEPHERDS of Betlehem OF HIM FROM ANgels, who distinctly told them that the Saviour was born in the city of David. SIMEON and ANNA, by special revelation of the Holy Ghost, knew Him when He was brought, forty days after His birth, into the temple. JOHN BAPTIST, at the river Jordan, at His baptism, knew Him by revelation, by the descent of the Holy Ghost upon Him in the form of dove, and by a voice from heaven from God the Father: "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED" (Mat. iii., 17). A like voice was heard of Him by the Apostles Peter, James, and John, at the time of His transfiguration on the mount: "THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED; HEAR HIM". (Mark ix. 7). Besides this, very many recognized Him by the excellence of His doctrine, and especially by the miracles which He wrought.

Q. — What miracles did Jesus Christ make?

A. — People suffering under incurable diseases, and possesed by devils were healed by Him in the twinkling of an eye, by a single word, or by the touch of His hand, and even through their touching His garment. Once with five, at another time with seven loaves He fed in the wilderness several thousands men. He walked on the waters, and by a word calmed the storm. He raised the dead; the son of the widow of Nain, the daughter of Jairus, and Lazarus on the fourth day after his death.

ON THE FOURTH ARTICLE.

Q. — How came it to pass that Jesus Christ was CRUCIFIED, when

и дѣла во всѣхъ мали бы возбуждати бла говолѣніе до Него?

О. — Іудейскіи старѣйшины и книжни ки ненавидѣли Его за то, что Онъ обличалъ ихъ ложное ученіе и беззаконную жизнь, и завидовали Ему, бо народъ, за у ченіе и чудеса, уважалъ Его больше, якъ ихъ; и про тое они оклеветали Его, и осудили на смерть.

В. — Для чего сказано, что Іисусъ Христосъ роспятый ПРИ ПОНТІИ ПИЛАТѢ (Римскомъ правителѣ Іудеи)?

О. — Чтобы означити время, коли Онъ роспятый.

В. — Про что не только сказано въ Символѣ, что Іисусъ Христосъ РОСПЯТЫЙ, но еще додано, что Онъ СТРАДАЛЪ?

О. — Чтобы показати, что роспятіе Его было не одинъ видъ страданія и смерти, якъ говорили денѣкоторыи лжеучители, но правдивое страданіе и смерть.

В. — Въ якомъ смыслѣ сказано, что Іисусъ Христосъ РОСПЯТЫЙ ЗА НАСЪ?

О. — Въ томъ смыслѣ, что Онъ крестною смертію Своею избавилъ насъ отъ грѣха, проклятія и смерти.

В. — Якъ говоритъ о семъ избавленіи Священное Писаніе?

О. — О избавленіи отъ грѣха: О НЕМ ЖЕ ИМАМЫ ИЗБАВЛЕНІЕ КРОВІЮ ЕГО, И ОСТАВЛЕНІЕ ПРЕГРѢШЕНІЙ ПО БОГАТСТВУ БЛАГОДАТИ ЕГО. — (Ефес. 1, 7.).

О избавленіи отъ проклятія: ХРИСТОСЪ НЫ ИСКУПИЛЪ ЕСТЬ ОТЪ КЛЯТВЫ ЗАКОННЫЯ, БЫВЪ ПО НАСЪ КЛЯТВА. (Галат. 3, 13).

О избавленію отъ смерти: ПОНЕЖЕ ДѢТИ ПРІОБЩИШАСЯ ПЛОТИ И КРОВИ. И ТОЙ ПРІИСКРЕННѢ ПРІОБЩИСЯ ТѢХЖЕ, ДА СМЕРТІЮ УПРАЗДНИТЪ ИМУЩАГО ДЕРЖАВУ СМЕРТИ, СИРѢЧЬ ДІАВОЛА. И ИЗБАВИТЪ сихъ, ЕЛИЦЫ СТРАХОМЪ СМЕРТИ ЧРЕЗЪ ЖИТІЕ ПОВИННИ БѢША РАБОТѢ» — (Евр. 2, 14, 15).

О ПЯТОМЪ ЧЛЕНѢ.

В. — Якій первый доказъ далъ І. Христосъ о томъ, что страданія и смерть Его принесли спасеніе для человѣковъ?

His doctrine and works should have moved all to reverence Him?

A. — The elders of the Jews and the chief priests hated Him, because He rebuked their false doctrine and evil lives, and envied Him, because the people, which heard Him teach and saw His miracles, esteemed Him more than them; and hence they falsely accused Him, and condemned Him to death.

Q. — Why it is said, that Jesus Christ was crucified under Pontius Pilate (Roman governor of Judea)?

A. — To mark the time when He was crucified.

..Q. — Why is it not only said in the Creed that Jesus Christ was CRUCIFIED, but also added that He SUFFERED?

A. To show that His crucification was not only a semblance of suffering and death, as some heretics said, but a real suffering and death.

Q. — In what sense is it said, that Jesus Christ was CRUCIFIED for US?

A. — In this sense, that He, by His death, delivered us from SIN, the CURSE and DEATH.

Q. — How does the holy Scripture speak of this deliverance?

A. — Of deliverance from sin: IN WHOM WE HAVE REDEMPTION THROUGH HIS BLOOD, THE FORGIVENESS OF SINS, ACCORDING TO THE RICHES OF HIS GRACE. (Ephes. i. 7).

Of deliverance from the curse: CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US. (Gal. iii. 13).

Of deliverance from death: FORASMUCH them AS THE CHILDREN ARE PARTAKERS OF FLESH AND BLOOD, HE ALSO HIMSELF LIKEWISE TOOK part OF THE SAME, that THROUGH DEATH HE MIGHT DESTROY HIM THAT HAD THE POWER of DEATH, THAT IS, THE DEVIL, AND DELIVER THEM, WHO THROUGH FEAR OF DEATH WERE ALL THEIR LIFETIME SUBJECT TO BONDAGE. (Heb. (Heb. ii. 14, 15).

ON THE FIFTH ARTICLE.

..Q. — What is the first proof given by Jesus Christ, that His sufferings and death have brought salvation for men?

О. — То, что Онъ воскресъ, и тѣмъ положилъ основаніе и нашему блаженному воскресенію: НЫНѢ ЖЕ ХРИСТОСЪ ВОСТА ОТЪ МЕРТВЫХЪ, НАЧАТОКЪ УМЕРШИМЪ БЫСТЬ (1 Кор. 15, 20.)

В. — Что можно думати о томъ состояніи, въ которомъ былъ Іисусъ Христосъ послѣ смерти Своей и передъ воскресеніемъ?

О. — Тое описуе слѣдующая церковная пѣнь: ВО ГРОБѢ ПЛОТСКИ, ВО АДѢ СЪ ДУШЕЮ, ЯКО БОГЪ, ВЪ РАИ ЖЕ СЪ РАЗБОѢНИКОМЪ, И НА ПРЕСТОЛѢ БЫЛЪ ЕСИ, ХРИСТЕ, СО ОТЦЕМЪ И ДУХОМЪ, ВСЯ ИСПОЛНЯЙ НЕОПИСАННЫЙ.

В. — Что такое АДЪ (пекло)?

О. — Адъ есть слово греческое и означае мѣсто безъ свѣта. Въ христіанскомъ ученіи подъ симъ именемъ розумѣется духовная темница, то есть, состояніе духовъ, грѣхомъ отдаленныхъ отъ лицезрѣнія Божія, и соединенного съ нимъ свѣта и блаженства. (См. Іуды 1, 6. Октоих. гласъ 5, стихира 2, 4).

В. — Для чего Іисусъ Христосъ нисходилъ во адъ?

О. — Для того, чтобы и тамъ проповѣдати побѣду надъ смертію, и избавити души, которыи съ вѣрою ожидали Его пришествія.

В. — Якъ узнали, что Іисусъ Христосъ воскресъ?

О. — Воины, которыи стерегли гробъ Его, съ ужасомъ узнали сіе про тое, что Ангелъ Господень отвалилъ камень, которымъ закрытый былъ гробъ Его, и при томъ произошло великое землетрясеніе. Ангелы такожь возвѣстили о воскресеніи Христовомъ Маріи Магдалинѣ и денѣко которымъ другимъ. Самъ Іис. Христосъ, въ самый день воскресенія Своего, явился многимъ, якъ-то: Мироносицамъ, Петру, двомъ ученикамъ, шедшимъ въ Еммаусъ, и наконецъ всѣмъ Апостоламъ, въ домѣ, которого двери были заперты. Потомъ многократно являлся Онъ имъ въ протягу четыредесяти дней; въ нѣкоторый же день явился больше нежели пяти стамъ вѣрнымъ разомъ. (1 Кор. 15. 6.)

В. — Для чего Іисусъ Христосъ по воскресеніи Своемъ являлся Апостоламъ въ протягу 40 дней?

A. — This, that He rose, and so laid the foundation for our blessed RESURRECTION; NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME the FIRST FRUIT OF THEM THAT DECEASED (1 Cor. xv. 20).

Q. — What should we think of the state in which Jesus Christ was after His death, and before His resurrection?

A. — This is described in the following hymn of the Church "IN THE GRAVE WITH FLESH, IN HADES WITH THE SOUL, AS GOD, IN PARADISE WITH the THIEF, AND ON THE THRONE WERT THOU, O CHRIST, TOGETHER WITH THE FATHER, AND the SPIRIT, FILLING ALL THINGS, THYSELF UNCIRCUMSCRIBED.

Q. — What is HADES or HELL?

A. Hades is a Greek word, and means a place WITHOUT LIGHT. In Christian teaching, by this name is understood, a spiritual prison, that is, the state of those spirits which are separated by sin from the sight of God's countenance, and from the light and blessedness which it confers. (Jude i, 6, Octoich, tom v., Stichir ii 4).

Q. — What for did Jesus Christ descend into hell?

A. — To the end that He might there also preach His victory over death, and deliver the souls which with faith awaited His coming (1 Peter. III, 18).

Q. — How was it known that Jesus Christ had risen?

A. — THE SOLDIERS who watched His sepulchre knew this with terror, because an angel of the Lord rolled away the stone which closed His sepulchre, and at the same time there was a great earthquake. ANGELS likewise announced the resurrection of Christ to Mary Magdalene and some others. JESUS CHRIST HIMSELF on the very day of HIS resurrection appeared to many; as to the women bringing spices, to Peter, to the two disciples going to Emmaus, and lastly, to all the Apostles in the house, which doors were shut. Afterwards HE off-times showed Himself to them during the space of forty days; and one day, He was seen of more than five hundred believers at once. (1 Cor. xv. 6.).

Q. — Why did Jesus Christ after His resurrection show Himself to the Apostles during the space of forty days?

О. — Въ протягу сего часу Онъ продолжалъ учити ихъ тайнамъ царствія Божія. (Дѣян. 1, 3.)

О ШЕСТОМЪ ЧЛЕНѢ.

В. — Изъ Священного ли Писанія взя то описаніе вознесенія Господня въ шестомъ членѣ Символа?

О. — Оно взято изъ слѣдующихъ изреченій Священного Писанія: СОШЕДЫЙ, ТОЙ ЕСТЬ И ВОЗШЕДЫЙ. ПРЕВЫШЕ ВСѢХЪ НЕБЕСЪ, ДА ИСПОЛНИТЪ ВСЯ ЧЕСКАЯ. (Ефесч 4, 10.)

ТАКОГО МАЕМЕ ПЕРВОСВЯЩЕННИКА, ИЖЕ СѢДЕ ОДЕСНУЮ ПРЕСТОЛА ВЕЛИЧЕСТВІЯ НА НБЕСѢХЪ. (Евреямъ 8, 1.)

В. — Божествомъ, или человѣчествомъ Іисусъ Христосъ возшелъ на небеса?

О. — Человѣчествомъ; а Божествомъ Онъ завсе пребывалъ и пребывае на небесахъ.

A. — During this time He continued to teach them the mysteries of the kingdom of God. (Acts i. 3).

ON THE SIXTH ARTICLE.

Q.—Is the statement of our Lord's ascension in the sixth article of the Creed taken from holy Scripture?

A. — It is taken from the following passages of Holy Scripture: HE THAT DESCENDED IS THE same ALSO THAT ASCENDED up FAR ABOVE ALL HEAVENS, THAT HE MIGHT FILL ALL THINGS (Eph. iv. 10). WE HAVE SUCH A HIGH PRIEST, WHO IS SET ON THE RIGHT HAND OF THE THRONE OF THE MAJESTY IN THE HEAVENS. (Heb. viii. 1).

Q. — Was it in His Godhead or His manhood that Jesus Christ ascended into heaven?

A. — In his manhood. In his Godhed He ever was and is in heaven.

О СЕДЬМОМЪ ЧЛЕНѢ.

В. — Якъ Святое Письмо говоритъ о будущемъ пришествіи Христовомъ?

О. — СЕЙ ІИСУСЪ, ВОЗНЕСЫЙСЯ ОТЪ ВАСЪ НА НЕБО, ТАКОЖДЕ ПРІИДЕ, ИМЖЕ ОБРАЗОМЪ ВИДѢСТЕ ЕГО ИДУЩА НА НЕБО. (Дѣян. 1, 11).

Сіе сказали Апостоламъ Ангелы въ самое время вознесенія Господня.

В. — Якъ оно говоритъ о будущемъ судѣ Его?

О. — ГРЯДЕТЪ ЧАСЪ, ВЪ ОНЬЖЕ ВСИ СУЩІИ ВО ГРОБѢХЪ УСЛЫШАТЪ ГЛАСЪ СЫНА БОЖІЯ, И ИЗЫДУТЪ СОТВОРШІИ БЛАГАЯ ВЪ ВОСКРЕШЕНІЕ ЖИВОТА, А СОТВОРШІИ ЗЛАЯ ВЪ ВОСКРЕШЕНІЕ СУДА. (Іоан. 5, 28, 29). — То слова Самого Іисуса Христа.

В. — Будущее пришествіе Христово такое ли буде, якъ Его первое?

О. — Но, дуже инакше отъ первого. Пострадати за насъ приходилъ Онъ въ уничиженіи, а судити насъ ПРІЙДЕ ВО СЛАВѢ СВОЕЙ, И ВСИ СВЯТІИ АНГЕЛИ СЪ НИМЪ. (Мат. 25, 31.)

В. — Всѣхъ ли людей буде Онъ судити?

О. — Всѣхъ безъ изъятія.

В. — Якъ Онъ буде судити?

ON THE SEVENTH ARTICLE

Q. — How does the holy Scripture speak of Christ's coming again?

A.—THIS JESUS WHICH ASCENDED from YOU INTO HEAVEN, SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN. (Acts i. 11). This was said to the Apostles by angels at the very time of our Lord's ascention.

Q. — How does it speak of His future judgement?

A. — THE HOUR IS COMING, IN WHICH ALL THAT ARE IN THE GRAVES SHALL HEAR the VOICE OF THE SON OF GOD, AND SHALL COME FORTH; they THAT HAVE DONE GOOD, UNTO THE RESURRECTION OF LIFE, AND THEY THAT HAVE DONE EVIL, UNTO THE RESURRECTION OF DAMNATION. (Jo. v. 28, 29).

Q. — Will the second coming of Christ be like His first?

A. — No, very different. He came to suffer for us in great humility, but He shall come to judge us IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM (Mat. xxv. 31).

Q. — Will He judge all men?

A. — Yes. All without exception.

Q. — How will He judge them?

О. — Совѣсть каждого человѣка откроется передъ всѣми и обнаружатся не только всѣ дѣла, якіи кто сдѣлалъ . въ протягу своей жизни на землѣ, но и всѣ сказанныи слова, тайныи желанія и помышленія. ПРІИДЕ ГОСПОДЬ, ИЖЕ ВО СВѢТѢ ПРИВЕДЕ ТАЙНАЯ ТЬМЫ, И ОБЪЯВИТЪ СОВѢТЫ СЕРДЕЧНЫИ: И ТОГДА ПОХВАЛА БУДЕ КОМУЖДО ОТЪ БОГА. (1 Кор. 4, 5.) ѣ

В. — Неужели Онъ осудитъ насъ и за злыи слова и мысли?

О. — Безъ сомнѣнія осудитъ, если не загладиме ихъ покаяніемъ, вѣрою и исправленіемъ жизни. ГЛАГОЛЮ ЖЕ вамъ: ЯКО ВСЯКО СЛОВО ПРАЗДНОЕ, ЕЖЕ АЩЕ РЕКУТЪ ЧЕЛОВѢЦЫ, ВОЗДАДЯТ О НЕМЪ СЛОВО ВЪ ДЕНЬ СУДНЫЙ.— (Мат. 12, 36).

В. — Не открыты ли хотяй нѣкоторыи признаки близкого пришествія Христова?

О. — Въ словѣ Божіемъ открыты деко торыи признаки, а именно: уменьшеніе вѣры и любви межи людьми, умноженіе грѣховъ и бѣдствій, проповѣданіе Еванге лія всѣмъ народамъ, пришествіе антихри ста. (См. Мат. 24.)

В. — Что такое АНТИХРИСТЪ?

О. — Противникъ Христу, который бу де старатися знищити Христіанство, но замѣсто того самъ погибне ужаснымъ спо собомъ. (См. 2 Солун. 2, 8.)

A. — The conscience of every man shall be laid open before all, and not only all deeds which he has ever done in his whole life upon earth be revealed, but also all the words he has spoken, and all his secret wishes and thoughts. THE LORD SHALL COME, WHO WILL BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS, AND WILL MAKE MANIFEST THE COUNSELS OF THE HEART; AND THEN SHALL EVERY MAN HAVE PRAISE OF GOD. (1 Cor. iv. 5).

Q. — Will He then condemn us even for evil words and thoughts?

A. — Without doubt He will, unless we efface them by repentance, faith, and amendment of life. I SAY UNTO YOU, THAT EVERY IDLE WORD THAT MEN SHALL SAY, THEY SHALL GIVE ACCOUNT THEREOF IN THE DAY OF the JUDGEMENT. (Mat. xii. 36).

Q. — Are there not however revealed to us some signs of the nearer approach of Christ's coming?

A. — In the word of God certain signs are revealed, as the decrease of faith and love among men, the aboun ding of iniquity and calamities, the preaching of the Gospel to all nations, and the coming of the antichrist. (Mat. xxiv.).

Q. What is ANTICHRIST?

A. — An adversary of Christ, who will strive to overthrow Christianity, but instead of doing so shall himself come to a horrible end. (2 Thess. ii, 8.).

О ОСЬМОМЪ ЧЛЕНѢ.

В. — Якъ розумѣти тое, что Духъ Святый называется ЖИВОТВОРЯЩИМЪ?

О. — Сіе треба розумѣти такъ, что Онъ разомъ съ Богомъ Отцемъ и Сыномъ дае тварямъ жизнь, особенно духовную чело вѣкамъ. — АЩЕ КТО НЕ РОДИТСЯ ВО ДОЮ И ДУХОМЪ, НЕ МОЖЕ ВНИТИ ВЪ ЦАРСТВІЕ БОЖІЕ. (Іоан. 3, 5).

В. — Откуда знаеме, что Духъ Святый ИСХОДИТЪ ОТЪ ОТЦА?

О. — Тое знаеме изъ слѣдующихъ словъ Самого Іисуса Христа: ЕГДА ЖЕ ПРІИДЕ УТѢШИТЕЛЬ, ЕГОЖЕ АЗЪ ПОШЛЮ ВАМЪ ОТЪ ОТЦА, ДУХА ИСТИНЫ, ИЖЕ ОТЪ ОТЦА ИСХОДИТЪ,

ON THE EIGHTH ARTICLE.

Q. — What are we to understand by this, that the Holy Ghost is called THE GIVER OF LIFE?

A. — That He, together with God Father and the Son, giveth life to all creatures, especially spiritual life to men. EXCEPT A MAN be BORN OF WATHER AND OF THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD. (John iii. 5).

Q. — Whence know we that the Holy Ghost PROCEEDETH from THE FATHER?

A. — This we know from the following words of Jesus Christ Himself: BUT WHEN THE COMFORTER IS COME, WHOM I WILL

ТОЙ СВИДѢТЕЛЬСТВУЕ О МНѢ. (Іоанна 15, 26).

В. — Ученіе о исхожденіи Святого Духа отъ Отца може ли быти подверженно измѣненію или дополненію?

О. — Не може. ВО ПЕРВЫХЪ, про тое что Греко - Правосл. Церковь въ семъ ученіи повторяе точныи слова ІИСУСА Христа; а Его слова, безъ сомнѣнія, суть достаточное и совершенное выраженіе правды. ВО ВТОРЫХЪ, про тое, что другій Вселенскій Соборъ, которого головною цѣлью было утвердити правдивую науку о Святомъ Духѣ, безъ сомнѣнія, удовлетворительно изложилъ сіе ученіе въ Символѣ вѣры; и Каѳолическая Церковь признала сіе такъ рѣшучо, что третій Вселенскій Соборъ седьмымъ правиломъ своимъ заборонилъ составляти новый Символъ вѣры.

В. — Откуда видно, что Духу Святому приличествуе поклоненіе и прославленіе ровное со Отцемъ и Сыномъ?

О. — Сіе видно изъ того, что Іисусъ Христосъ повелѣлъ КРЕСТИТИ ВО ИМЯ ОТЦА, И СЫНА, И СВЯТОГО ДУХА.— (Мат. 28, 19).

В. — Для чего сказано въ Символѣ Вѣры, что Духъ Святый ГЛАГОЛАЛЪ ЧЕРЕЗЪ ПРОРОКОВЪ.

О. — Сіе сказано въ обличеніе деньѣкоторыхъ лжеучителей, которыи говорили, что книги Ветхого Завѣта писаны не Духомъ Святымъ.

В. — Свидѣтельствуе ли Священное Писаніе, что черезъ пророковъ точно говорилъ Духъ Святый?

О. — Апостолъ Петръ пише: «НИ БО ВОЛЕЮ БЫСТЬ КОГДА ЧЕЛОВѢКОМЪ ПРОРОЧЕСТВО, НО ОТЪ СВЯТОГО ДУХА ПРОСВѢЩАЕМИ ГЛАГОЛАША БОЖІИ ЧЕЛОВѢЦЫ. (2 Петра 1, 21.)

В. — Не Духъ ли Святый говорилъ и черезъ Апостоловъ?

О. — Точно такъ. ПРОРОКАМЪ, говоритъ такожь апостолъ Петръ ОТКРЫСЯ, ЯКО НЕ ИМЪ САМѢМЪ, НО НАМЪ СЛУЖАХУ СІЯ, ЯЖЕ НЫНѢ ВОЗВѢСТИШАСЯ ВАМЪ, БЛАГОВѢСТВОВАВШИМИ ВАМЪ ДУХОМЪ СВЯТЫМЪ, ПОСЛАННЫМЪ СЪ НЕБЕСЕ. (1 Петр. 1, 12.)

В. — Про что же о Апостолахъ не упомянуто въ Символѣ?

SEND UNTO YOU FROM THE FATHER, EVEN THE SPIRIT of TRUTH, WHICH PROCEEDETH FROM THE FATHER, HE SHALL TESTIFY OF ME. (John xv. 26).

Q. — Can the doctrine of the procession of the Holy Ghost from the Father be subjected to any change or supplement?

A. — NO. FIRST, BECAUSE the GREEK Orthodox Church, in this doctrine, repeats the very words of Jesus Christ; and His words, without doubt, are an exact and perfect expression of the truth. SECONDLY, because the second Ecumenical Council, whose chief object was to establish the true doctrine respecting the Holy Ghost, has without doubt sufficiently set forth the same in the Creed; and the Orthodox Catholic Church has acknowledged this so decidedly, that the third Ecumenical Council in its seventh canon forbade the composition of any new Creed.

Q. — Wherefrom we see that the Holy Ghost, equally with the Father and the Son is to be worshipped and glorified?

A. — It appears from this, that Jesus Christ commanded to bapthize in the name OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST. (Mat. xxviii. 19).

Q. — Why is it said in the Creed that the Holy Ghost SPAKE BY THE PROPHETS?

A. — This is said against certain heretics, who taught that the books of the Old Testament were not written by the Holy Ghost.

Q. — Does the holy Scripture witness that the Holy Ghost really spake by prophets? ?

A. — The Apostle Peter writes: — FOR PROPHECY NEVER CAME BY THE WILL OF MAN; BUT HOLY MEN OF GOD SPAKE AS THEY WERE MOVED BY THE HOLY GHOST. (2 Peter, 1, 21).

Q. — Did not the Holy Ghost speak also by the Apostles?

A. — Certainly He did. "Unto the prophets, says also the Apostle Peter, it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you by the Holy Ghost sent down from heaven. (1 Pet. i. 12).

Q. — Why then is ther no mention of the Apostles in the Creed?

О. — Про тое что подчасъ составленія Символа никто не сомнѣвался о бого духновенности Апостоловъ.

В. — Духъ Святый не открылся ли человѣкамъ нѣкоторымъ особеннымъ способомъ?

О. — Онъ сошелъ на Апостоловъ во видѣ огненныхъ языковъ, въ пятидесятый день по воскресеніи Христовомъ.

В. — Сообщается ли Духъ Святый христіанамъ и нынѣ?

О. — Да, черезъ усердную молитву и черезъ Таинства.

«БЛАГОДАТЬ И ЧЕЛОВѢКОЛЮБІЕ ЯВИСЯ СПАСА НАШЕГО БОГА, НЕ ОТЪ ДѢЛЪ ПРАВЕДНЫХЪ, ИХЖЕ СОТВОРИХОМЪ МЫ, НО ПО СВОЕЙ ЕГО МИЛОСТИ, СПАСЕ НАСЪ БАНЕЮ ПАКИ БЫТІЯ, И ОБНОВЛЕНІЯ ДУХА СВЯТОГО, ЕГОЖЕ ИЗЛІЯ НА НАСЪ ОБИЛЬНО ІИСУСЪ ХРИСТОМЪ СПАСИТЕЛЕМЪ НАШИМЪ. (Тит. 3, 4—6.)

В. — Якіи суть головнѣйшіи ДАРЫ ДУХА СВЯТОГО?

О. — Головнѣйшіи и больше общіи суть, по исчисленію пророка Исаіи, слѣдующіи седемь: ДУХЪ страха Божія, ДУХЪ познанія, ДУХЪ силы, ДУХЪ совѣта, ДУХЪ розумѣнія, ДУХЪ мудрости, ДУХЪ Господень или даръ благочестія и вдохновенія въ высшей мѣрѣ. (См. Исаіи 11, 1—3.)

A. — Because when the Creed was composed none doubted of the inspiration of the Apostles.

Q. Was not the Holy Ghost manifested to men in some very special manner?

A. — Yes. He came down upon the Apostles in the form of fiery tongues on the fiftieth day after the resurrection of Jesus Christ.

Q. — Is the Holy Ghost communicated to the Christians ever now likewise?

A.—Yes, through fervent prayer, and through the Sacraments. 'THE KINDNESS AND LOVE OF GOD OUR SAVIOUR TOWARD MAN APPEARED, NOT BY DEEDS OF RIGHTEOUSNESS which WE HAVE DONE, BUT ACCORDING TO HIS MERCY HE SAVED US BY WASHING OF REGENERATION, AND RENEWING of THE HOLY GHOST, WHICH HE SHED ON US ABUNDANTLY Through JESUS CHRIST, THE SAVIOUR. (Tit. iii. 4...6).

Q. — What are the chief GIFTS of THE HOLY GHOST?

A. — The chief and more general are, as reckoned by the Prophet Isaiah, the following seven: THE SPIRIT of the fear of God, THE SPI- of might, the SPIRIT of counsel, THE SPIRIT of understanding, The SPIRIT of wisdom, THE SPIRIT of the Lord, or the gift of piety, and inspiration, in the highest degree. (Is. xi. 2).

О ДЕВЯТОМЪ ЧЛЕНѢ.

В. — Что есть ЦЕРКОВЬ?

О. — Церковь есть отъ Бога установленное общество христіанскихъ людей, соединенныхъ православною вѣрою, закономъ Божіимъ, священноначаліемъ и Таинствами.

В. — Что означае вѣровати въ Церковь?

О. — То означае благоговѣйно почитати правдивую церковь Христову и повиноватися еи ученію и заповѣдямъ, по увѣренности, что въ ней пребывае, спасительно дѣйствуе, учитъ и управляе благодать (ласка), изливаемая отъ единой вѣчной главы еи, Господа Іисуса Христа.

В. — Чѣмъ удостовѣряемся мы о пребываніи благодати (ласки) Божіей въ правдивой Церкви?

ON THE NINTH ARTICLE.

Q. — What is the CHURCH?

A. — The Church is a divinely instituted community of christians, united by the orthodox faith, the law of God, the hierarchy, and the Sacraments.

Q. — What is it to BELIEVE IN CHURCH?

A. — It is piously to honour the true Church of Christ, and to obey her doctrine and commandments, from a conviction that grace ever abides in her, and works, teaches, and governs unto salvation, flowing from her One only everlasting Head, the Lord Jesus Christ.

Q. — How we are assured that the grace of God abides in the true Church?

О. — ВО ПЕРВЫХЪ. тѣмъ, что глава ея есть Богочеловѣкъ Іисусъ Христосъ, исполненный благодати и истины, и тѣло Свое, то есть, Церковь, исполняющій благодатію и истиною. (См. Іоан. 1, 14—17.)

ПО ДРУГЕ, тѣмъ, что Онъ обѣщалъ ученикамъ Своимъ Духа Святого, чтобы Онъ былъ съ ними вѣчно, и что, посему обѣщанію, Духъ Святый поставляе пастырей Церкви. (См. Іоан. 14, 16.)

Апостолъ Павелъ о Іисусѣ Христѣ говоритъ, что Богъ Отецъ ТОГО ДАДЕ ГЛАВУ ВЫШЕ ВСѢХЪ ЦЕРКВИ, ЯЖЕ ЕСТЬ ТѢЛО ЕГО. (Ефес. 1, 22, 23.)

Той же Апостолъ говоритъ до пастырей Церкви: ВНИМАЙТЕ УБО СЕБѢ И ВСЕМУ СТАДУ, ВЪ НЕМЖЕ ВАСЪ ДУХЪ СВЯТЫЙ ПОСТАВИ ЕПИСКОПЫ, ПАСТИ ЦЕРКОВЬ ГОСПОДА И БОГА, ЮЖЕ СТЯЖА КРОВІЮ СВОЕЮ. (Дѣян. 20, 28.)

В. — Чѣмъ еще удостовѣряемеся мы, что благодать (ласка) Божія пребывае въ Церкви до нынѣ, и буде пребывати до скончанія вѣка?

О. — Въ чемъ удостовѣряютъ насъ слѣдующіи изреченія Самого Іисуса Христа и Его Апостола:

СОЗИЖДУ ЦЕРКОВЬ МОЮ, И ВРАТА АДОВЫ НЕ ОДОЛѢЮТЪ ЕЙ. (Мат. 16. 18).

АЗЪ СЪ ВАМИ ЕСМЬ ВО ВСЯ ДНИ ДО СКОНЧАНІЯ ВѢКА, АМИНЬ. (Мат. 28, 20.)

В. — Про что Церковь есть ЕДИНА?

..О. — Про тое, что она есть одно духовное тѣло, мае одну голову Христа, и одушевляется однимъ Духомъ Божіимъ.

ЕДИНО ТѢЛО, ЕДИНЪ ДУХЪ. ЯКОЖЕ И ЗВАНИ БЫСТЕ ВО ЕДИНОМЪ УПОВАНІИ ЗВАНІЯ ВАШЕГО: ЕДИНЪ ГОСПОДЬ, ЕДИНА ВѢРА, ЕДИНО КРЕЩЕНІЕ: ЕДИНЪ БОГЪ И ОТЕЦЪ ВСѢХЪ. (Ефес. 4, 4—6.)

В. — Чѣмъ точнѣйше удостовѣряемеся. что Іисусъ Христосъ есть единая глава единой Церкви?

О. — Апостолъ Павелъ пише, что для Церкви, яко ЗДАНІЯ БОЖІЯ. ОСНОВАНІЯ ИНАГО НИКТОЖЕ МОЖЕТЪ ПОЛОЖИТИ ПАЧЕ ЛЕЖАЩАГО, ЕЖЕ ЕСТЬ ІИСУСЪ ХРИСТОСЪ. (1 Кор. 3, 10, 11. Про тое для Церкви, яко тѣла Христова, не може быти другой главы, кромѣ Іисуса Христа.

A. — FIRST, by this, that her Head is Jesus Christ, God and man in one person, FULL OF GRACE and TRUTH, who fills His body also, that is, the Church, with like grace and truth. (John i. 14, 17).

..SECONDLY, By this, that He has promised ..His disciples the Holy Ghost TO ABIDE WITH THEM FOR EVER, and that, according to this promise, the Holy Ghost appoints the pastors of the Church. — (John xiv. 16).

The Apostle Paul says of Jesus Christ, THAT THE FATHER GAVE HIM TO BE HEAD OVER ALL THINGS TO THE CHURCH, WHICH IS HIS BODY. (Eph. i. 22, 23). The same Apostle says to the pastors of the Church: "Take heed therefore unto yourselves, and to all the flock, over which the HOLY Ghost hath made you Bishops, to feed the Church of our Lord and God which He hath purchased with His own blood. (Acts xx. 28).

Q. — How are we further assured that the grace of God abides in the Church even till now, and shall abide in it to the end of the world?

A. — Of this we are assured by the following sayings of Jesus Christ Himself and His Apostle: "I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT. (Mat. xxi. 18). I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD. AMEN. (Mat. xxviii. 20).

Q. — Why is the Church ONE?

A. — Because she is one spiritual Body, has one Head, CHIRST, AND is animated by ONE Spirit of GOD. THERE IS ONE BODY AND ONE SPIRIT, EVEN AS YE ARE CALLED IN ONE HOPE OF YOUR CALLING; ONE LORD, ON FAITH, ONE BAPTIZM; ONE GOD AND FATHER OF ALL. (Eph. iv. 4...6).

Q. — By hat are we more expresly assured that Jesus Christ is the ONE only HEAD of ONE Church?

A. — The Apostle Paul writes, that for the Church, as THE BUILDING OF GOD, OTHER FOUNDATION CAN NO MAN LAY THAN THAT IS LAID, WHICH IS J E S U S CHRIST. (1 Co. iii. 10, 11). Wherefore the Church, as the Body of Jesus Christ, can have no other HEAD than JESUS CHRIST.

Церковь, мающая пребыти во всѣ роды вѣка, требуе и главы завсе пребывающей, а такимъ есть одинъ Іисусъ Христосъ.

Про тое и Апостолы называются не больше, ЯКО СЛУЖИТЕЛЯМИ ЦЕРКВИ. (Колос. 1, 24, 25.)

В. — Единство Церкви якій обовязокъ налагае на насъ ?

О. — ХРАНИТИ ЕДИНЕНІЕ ДУХА ВЪ СОЮЗѢ МИРА. (Ефес. 4, 3.)

В. — Якъ согласити съ единствомъ Церкви то, что есть многіи Церкви особныи и самостоятельныи, напр.: Іерусалимская, Антіохійская, Александрійская, Константинопольская, Русская?

О. — То суть особныи церкви, или частины единой Вселенской Церкви. Особность видимого устройства ихъ не препятствуе имъ духовно быти великими членами единого тѣла Церкви Вселенской, мати одну голову Христа и одинъ духъ вѣры и благодати. Единство сіе выражается видимо, одинаковымъ исповѣданіемъ вѣры и общеніемъ въ молитвахъ и таинствахъ.

В. — Про что Церковь называется СОБОРНОЮ или что то же, КАѲОЛИЧЕСКОЮ, или Вселенскою?

О. — Про тое, что она не ограничивается ніякимъ мѣстомъ, ни временемъ, ни народомъ, но заключае въ себѣ правдиво вѣрующихъ всѣхъ мѣстъ, временъ и народовъ.

В. — Если каѳолическая церковь заключае въ себѣ всѣхъ правдиво вѣрующихъ въ мірѣ: то не треба ли признавати необходимо потребнымъ для спасенія, чтобы каждый вѣрующій до ней принадлежалъ?

О. — Совершенно такъ. Понеже Іисусъ Христосъ, по изреченію Апостола Павла, ГЛАВА ЦЕРКВИ, И ТОЙ ЕСТЬ СПАСИТЕЛЬ ТѢЛА: то, чтобы мати участіе въ Его спасеніи, необходимо быти членомъ Его тѣла, т. е., Каѳолической Церкви — (Ефес. 5, 23.)

Апостолъ Петръ пише, что КРЕЩЕНІЕ СПАСАЕ насъ по образу НОЕВА КОВЧЕГА. Всѣ, спасшіися отъ всесвѣтного потопа, спаслись только въ ковчегѣ Ноевомъ: такъ и всѣ, достающіи вѣчное спасеніе, достаютъ его въ единой Каѳолической Церкви.

В. — Якіи мысли и воспоминанія треба соединяти съ наименованіемъ Церкви ВОСТОЧНОЮ?

The Church which is to abide through all generations of time needs also an ever-abiding Head; and such is Jesus Christ alone. Wherefore, the Apostles take no higher title than that of ministers of the CHURCH, (Col. i. 24, 25).

Q. — What duty does the unity of the Church lay on us?

A. That of endeavoring to keep the unity of the Spirit in the bond of peace. (Eph. iv. 3.).

Q. — How does it agree with the unity of the Church, that there are many separate and independent Churches, as those of Jerusalem, Antioch, Alexandria, Constantinople, Russia?

A. — These are particular Churches or parts of the one Orthodox Catholic Church; the separateness of their visible organization does not hinder them from being all spiritually great members of the one body of the Universal Church, from having one Head Jesus Christ, and one spirit of faith and grace. This unity is expressed outwardly by unty of Creed, and by communion in Prayer and Sacraments.

Q. — Why is the Church called CATHOLIC, or which is the same thing, UNIVERSAL?

A. — Because she is not limited to any place, nor time, nor people, but contains true believers of all places, times, and peoples.

Q. — If the Catholic Church contains all true believers in the world, must we not acknowledge it to be necessary for salvation, that every believer should belong to her?

A. —Exactly so. Since Jesus Christ, in the words of St. Paul, IS THE HEAD OF THE CHURCH, AND HE IS THE SAVIOUR OF THE BODY; it follows that to have part in His salvation, we must necessarily be members of His Body, that is of the Catholic Church (Ephes. v. 23).

The Apostle Peter writes that BAPTISM SAVETH US after the likeness of the ARK of NOAH. All who were saved from from the general deluge, were saved only in the ark; so all who obtain everlasting salvation, obtain it only in the one Catholic Church.

Q. — What thoughts and remembrances should we associate with the name of the EASTERN CHURCH?

О. — Въ раю, насажденномъ на востокѣ, создана была и первая Церковь безгрѣшныхъ прародичей; и тамъ же. по грѣхопаденіи, положено новое основаніе Церкви. НА ВОСТОКѢ, въ землѣ Іудейской, Господь нашъ Іисусъ Христосъ, совершивши дѣло спасенія нашего. положилъ начало Своей власной Христіанской Церкви. Оттуда роспространилась она по всей вселенной: и до нынѣ Православная Каѳолическая Вселенская вѣра, семью Вселенскими Соборами утвержденная, въ первоначальной своей чистотѣ неизмѣнно сохраняется въ древнихъ Церквахъ восточныхъ. и въ единомысленныхъ съ восточными. якова есть. ласкою Божіею. и Русская Церковь.

В. — Про что Церковь называется АПОСТОЛЬСКОЮ?

О. — Про тое, что она непрерывно и неизмѣнно сохраняе отъ Апостоловъ науку и преемство даровъ Святого Духа, черезъ священное рукоположеніе. Въ семъ смыслѣ Церковь называется такожь ПРАВОСЛАВНОЮ, или ПРАВОВѢРУЮЩЕЮ.

В. — Чему научае насъ Символъ вѣры, коли называе Церковь АПОСТОЛЬСКОЮ?

О. — Онъ научае насъ твердо держатися науки и преданій Апостольскихъ, и удалятися отъ такого ученія и такихъ учителей, которыи не утверждаются въ наукѣ Апостоловъ.

Апостолъ Павелъ говоритъ: «Тѣмже убо, братіе, стойте и держите преданія, имже научитестеся или словомъ, или посланіемъ нашимъ» (2 Сол. 2, 15).

В. — Якое церковное учрежденіе существуе, въ которомъ сохраняется преемство Апостольского служенія?

О. — Церковная ІЕРАРХІЯ, или священноначаліе.

В. — Откуда веде свое начало іерархія Христіанской Православной Церкви?

О. — Отъ Самого Іисуса Христа и отъ сошествія на Апостоловъ Святого Духа, и съ того часу непрерывно продолжается черезъ преемственное рукоположеніе въ таинствѣ Священства.

ТОЙ ДАЛЪ ЕСТЬ ОВЫ УБО АПОСТОЛЫ, ОВЫ ЖЕ ПРОРОКИ, ОВЫ ЖЕ БЛАГОВѢСТНИКИ. ОВЫ ЖЕ ПАСТЫРИ И УЧИТЕЛИ, КЪ СОВЕРШЕНІЮ СВЯ-

A. — IN PARADISE, planted in the East, was founded the first Church of our Parents in innocence; and in THE EAST after the fall, was laid a new foundation of the Church of the redeemed, in the promise of a Saviour. IN THE EAST, in the land of Judea, our Lord Jesus Christ having finished the work of our salvation, laid the foundation of His OWN proper Christian Church: from there she spread herself over the whole universe; and to this day the Orthodox Catholic Ecumenical faith, confirmed by the seven Ecumenical Councils, is preserved unchanged in its original purity in the ancient Churches of the East, and in such as agree with them, as does by God's grace the Church of Russia.

Q. — Why is the Church called Apostolic?

A. — Because she has from the Apostles without break or change both here doctrine and the succession of the gifts of the Holy Ghost, through the laying on of consecrated hands. In the same sense the Church is called also ORTHODOX, or rightly believing.

Q. — What does the Creed teach us, when it calls the Church APOSTOLIC?

A. — It teaches us to hold firmly the APOSTOLIC Doctrine, AND TRADITION, and eschew such doctrine and such teachers, as are not warranted by the doctrine of the Apostles. The Apostle Paul says: — THEREFORE, BRETHREN, stand FAST AND HOLD THE TRADITIONS WHICH YE HAVE BEEN TAUGHT, WHETHER BY WORD, OR OUR EPISTLE (Thess. ii. 15).

Q. — What Ecclesiastical Institution is there through which the succession of the Apostolical ministry is preserved?

A. — The Ecclesiastical HIERARCHY.

Q. — Whence originates the Hierarchy of the ORTHODOX Christian Church?

A. — From Jesus Christ Himself, and from the descent of the Holy Ghost on the Apostles; from which time it is continued in unbroken succession, through the laying on of hands, in the sacrament of priesthood AND HE GAVE SOME, APOSTLES; AND SOME, PROPHETS; AND SOME, EVANGELISTS; and SOME PASTORS and TEACHERS;

ТЫХЪ ВЪ ДѢЛО СЛУЖЕНІЯ, ВЪ СОЗИДАНІЕ ТѢЛА ХРИСТОВА. (Ефес. 4, 11, 12.)

В. — Якое священноначаліе може простирати свое дѣйствіе на цѣлую Каѳолическую Церковь?

В. — Вселенскій Соборъ.

В. — Якому священноначалію подчинены головныи частины Вселенской Церкви?

О. — Православнымъ Патріархамъ, а меньшіи православныи округи и мѣста— Митрополитамъ, Архіепископамъ и Епископамъ.

FOR THE PERFECTING of THE SAINTS, FOR THE WORK OF THE MINISTRY, FOR THE EDIFYING OF THE BODY OF CHRIST. (Eph. iv. 11. 12).

Q. — What hierarchial authority is there, which can extend its sphere of action over the whole Orthodox Catholic Church?

A. — An Ecumenical COUNCIL.

Q. — To what hierarchial authority are the chief divisions of the Orthodox Cathlic Church subordinated?

A. — To the Orthodox Patriarchs, and the lesser orthodox provinces and cities to Metropolitans, Archbishops and Bishops.

О ДЕСЯТОМЪ ЧЛЕНѢ.

В. — Про что въ Символѣ вѣры упоминается о КРЕЩЕНІИ?

О. — Про тое, что вѣра запечатлѣвается Крещеніемъ и другими Таинствами.

В. — Что есть ТАИНСТВО?

О. — Таинство есть священное дѣйствіе, черезъ которое тайнымъ способомъ дѣйствуе на человѣка БЛАГОДАТЬ, или что то же, спасительная сила (ласка) Божія.

В. — Сколько есть таинствъ?

О. — СЕДЕМЬ: — 1) КРЕЩЕНІЕ, 2) МИРОПОМАЗАНІЕ, 3) ПРИЧАЩЕНІЕ, 4) ПОКАЯНІЕ, 5) СВЯЩЕНСТВО, 6) БРАКЪ, 7) ЕЛЕОСВЯЩЕНІЕ.

В. — Якая сила есть въ каждомъ изъ сихъ Таинствъ?

О. — 1) Въ Крещеніи человѣкъ таинственно рождается въ жизнь духовную.

2) Въ Миропомазаніи получае благодать (ласку) духовно возращающую и укрѣпляющую.

3) Въ Причащеніи годуется духовно.

4) Въ Покаяніи изсцѣляется отъ болѣзней духовныхъ, т. е. отъ грѣховъ.

5) Въ Священствѣ получае благодать духовно возрождати и воспитывати другихъ черезъ науку и Тайны.

6) Въ Бракѣ получае благодать, освящающую супружество и природное рожденіе и воспитаніе дѣтей.

7) Въ Елеосвященіи исцѣляется даже отъ болѣзней тѣлесныхъ, черезъ исцѣленіе отъ духовныхъ болѣзней.

В. — Про что же въ Символѣ вѣры не о всѣхъ сихъ Тайнахъ упомянуто, а лишь объ одномъ Крещеніи?

О. — Про тое, что о Крещеніи было сомнѣніе, не треба ли денѣкоторыхъ людей, якъ то ересиковъ, крестити другій разъ, и сіе вымогало рѣшенія, которое и вставлено въ Символѣ вѣры.

О КРЕЩЕНІИ.

В. — Что есть Крещеніе?

О. — Крещеніе есть Тайна, въ которой человѣкъ вѣрующій, при троекратномъ погруженіи тѣла въ воду, съ призываніемъ Бога Отца, и Сына, и Святаго Духа, очищается въ всѣхъ грѣховъ первородныхъ (т. е. унаслѣдованныхъ отъ Адама и Е-

ON THE TENTH ARTICLE.

Q. — Why is Baptizm mentioned in the Creed?

A. — Because faith is sealed by Baptism, and by other Mysteries or Sacraments.

Q. — What is a MYSTERY or Sacrament?

A. — A Mystery or Sacrament is a holy act, through which by THE GRACE,or in other words, the saving power of God, works MYSTERIOUSLY upon man.

Q. — How many Sacraments are there?

A. — SEVEN: 1. BAPTISM; 2. UNCTION with Chrism; 3. COMMUNION; 4. PENITENCE (confession); 5. PRIESTHOOD; 6. MATRIMONY; 7. UNCTION with Oil.

Q. — What virtue is there in each of these Sacraments?

A. 1. — IN BAPTISM a man is mysteriously born to a spiritual life.

2. IN UNCTION with Chrism he receives a grace of spiritual growth and strength.

3. In the COMMUNION he is spiritually fed.

4. IN PENITENCE he is healed of spirited diseases that is, of sins.

5. In PRIESTHOOD he receives grace spiritually to regenerate, feed, and nurture others, by doctrine and Sacraments.

6. IN MATRIMONY he receives a grace sanctifying the married life, and the natural procreation and nurture of children.

7. IN UNCTION with Oil he is cured from bodily diseases through healing of spiritual diseases.

Q. — But why does not the Creed mention all these Sacraments, instead of mentioning Baptism only?

A. — Because concerning Baptism there was a doubt, whether some people, as heretics, ought not be rebaptized, and this required a decision, which so came to be put into the Creed.

ON BAPTISM.

Q. — What is Baptism?

A. — Baptism is a Sacrament, in which a man WHO BELIEVES, HAVING HIS BODY THRICE IMMERSED IN WATER IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST, is cleansed from all sins

вы) и получае новую духовную жизнь: «АЩЕ КТО НЕ РОДИТСЯ ВОДОЮ и ДУХОМЪ, НЕ МОЖЕТЪ ВНИТИ ВЪ ЦАРСТВІЕ БОЖІЕ. (Іоанна 3, 5).

В. — Коли и якъ началось Крещеніе?

О. — Во первыхъ, ІОАННЪ КРЕСТИ КРЕЩЕНІЕМЪ ПОКАЯНІЯ, ЛЮДЕМЪ ГЛАГОЛУ, ДА ВО ГРЯДУЩОГО ПО НЕМЪ ВѢРУЮТЪ, СИРѢЧЬ ВО ХРИСТА ІИСУСА. (Дѣян. 19, 4.) Потомъ Іисусъ Христосъ Своимъ примѣромъ освятилъ Крещеніе, коли принялъ его отъ Іоанна. На остатку, послѣ воскресенія Своего, Онъ далъ Апостоламъ торжественное повелѣніе: ШЕДШЕ УБО НАУЧИТЕ ВСЯ ЯЗЫКУ, КРЕСТЯЩЕ ИХЪ ВО ИМЯ ОТЦА, И СЫНА, И СВЯТАГО ДУХА. (Мат. 28, 19.)

В. — Про что крестятъ дѣтей?

О. — По вѣрѣ родичей и воспріемниковъ (крестныхъ отца и матери), которыи обовязаны научити ихъ вѣрѣ, коли они будутъ приходити въ возрастъ.

В. — Якъ можно доказати изъ Святого Письма, что треба крестити дѣтей?

О. — Во времена Ветхого Завѣта обрѣзаніе совершаемо было надъ осмидневными дѣтьми; но крещеніе въ Новомъ Завѣтѣ заступае собою мѣсто обрѣзанія; зав дяки сего, треба надъ дѣтьми совершати крещеніе.

В. — Изъ чего видно, что Крещеніе заступае мѣсто обрѣзанія?

О. — Изъ слѣдующихъ словъ Апостола до вѣрующихъ: «ОБРѢЗАНИ БЫСТЕ ОБРѢЗАНІЕМЪ НЕРУКОТВОРЕННЫМЪ ВЪ СОВЛЕЧЕНІИ ТѢЛА ГРѢХОВНАГО ПЛОТИ, ВО ОБРѢЗАНІИ ХРИСТОВѢ, СПОГРЕБШЕСЯ ЕМУ КРЕЩЕНІЕМЪ. (Колос. 2, 11, 12).

В. — Для чего бываютъ при крещеніи ВОСПРІЕМНИКИ?

О. — Для того, чтобы поручитися передъ церковью за вѣру крещаемого, и по крещеніи приняти его въ свое попеченіе, для утвержденія его во вѣрѣ. (См. Діон. Ареоп. О церк. іерарх., гл. 2.)

as well from the original (i. e. inherited from Adam and Eve), and receives a new spiritual life: EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT, HE CANNOT ENTER INTO THE KINGDOM OF GOD (John iii. 5).

Q. — When and how began Baptism?

A. — First, JOHN BAPTIZED WITH THE BAPTISM OF REPENTANCE, SAYING UNTO the PEOPLE, THAT THEY SHOULD BELIEVE ON HIM WHICH SHOULD COME AFTER HIM, THAT IS, IN CHRIST JESUS. (Acts xix. 4). Afterwards, Jesus Christ by His own example sanctified Baptism, when He received it from John. Lastly, after His resurrection, He gave the Apostles this solemn commandment: "GO YE AND TEACH ALL . NATIONS, BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST. (Mat. xxviii. 19.).

Q. — Why are children baptized?

A. — For the faith of their parents and sponsors (god fathers and godmothers), who are bound to teach them the faith, soon as they are of an age to learn.

Q. — How can it be proven from Holy Scripture that infants ought to be biptized?

..A. — In the time of the Old Testahent infants were circumcised when eight days old; BUT BAPTISM IN THE NEW TESTAMENT TAKES THE PLACE OF CIRCUMCISION; consequently infants should also be baptized.

Q. — Whence does it appear that BAPTISM takes the place of CIRCUMCISION?

A. — From the following words of the Apostle to the faithful: Ye are CIRCUMCISED WITH THE CIRCUMCISION MADE WITHOUT HANDS, IN PUTTING OFF THE BODY OF SINS OF THE FLESH, BY THE CIRCUMCISION OF CHRIST, BURIED WITH HIM IN BAPTISM. (Coloss. ii. 11, 12).

Q. — Why are there sponsors at Baptism?

..A. — In order that they may stand sureties before the Church for the faith of the baptized, and after Baptism may take him in charge, to confirm him in the faith (See Dion. Ar. on the Eccl. Hier. c. ii).

В. — Якъ розумѣти то, что въ Символѣ вѣры приказуется признавати крещеніе ЕДИНО?

О. — Сіе треба розумѣти такъ, что Крещеніе, яко духовное рожденіе, не повторяется: одинъ разъ, про тое, и крестится человѣкъ, якъ одинъ разъ и родится.

Q. — How is this to be understood that in the Creed we are ordered to acknowledge ONE BAPTISM?

A. — In this sense, that Baptism, as a spiritual birth, cannot be repeated; a man is born but once; therefore, he is also baptized but once.

О МИРОПОМАЗАНІИ.

В. — Что есть Миропомазаніе?

О. — Миропомазаніе есть Тайна, въ которой крещеный вѣрующій, при помазаніи освященнымъ миромъ частинъ тѣла (чело, очи, уста, уха, груди, руки и ноги), во имя Святого Духа, получае дары Святого Духа, возвращающіи и укрѣпляющіи его въ жизни духовной, для освященія его розума, сердца и чувствъ.

В. — Говорится ли о сей Тайнѣ въ Святомъ Письмѣ?

О. — О внутреннемъ дѣйствіи сей Тайны апостолъ Іоаннъ говоритъ: И ВЫ ПОМАЗАНІЕ ИМАТЕ ОТЪ СВЯТАГО, И ВѢСТЕ ВСЯ. И ВЫ ЕЖЕ ПОМАЗАНІЕ ПРІЯСТЕ ОТЪ НЕГО, ВЪ ВАСЪ ПРЕБЫВАЕТЪ, И НЕ ТРЕБУЕТЕ, ДА КТО УЧИТЪ ВЫ: НО ЯКО ТО САМО ПОМАЗАНІЕ УЧИТЪ ВЫ О ВСЕМЪ, И ИСТИННО ЕСТЬ, И НѢСТЬ ЛОЖНО: И ЯКОЖЕ НАУЧИ В А С Ъ, ПРЕБЫВАЙТЕ ВЪ НЕМЪ. (1 Іоанна 2. 20. 27.)

Такимъ способомъ и апостолъ Павелъ говоритъ: ИЗВѢСТВУЯЙ ЖЕ НАСЪ СЪ ВАМИ ВО ХРИСТА, И ПОМАЗАВЫЙ НАСЪ, БОГЪ; ИЖЕ И ЗАПЕЧАТЛѢ НАСЪ, И ДАДЕ ОБРУЧЕНІЕ ДУХА ВЪ СЕРДЦА НАША. (2 Кор. 1, 21, 22.)

Отсюда и взяты слова, произносимыи при Миропомазаніи: ПЕЧАТЬ ДАРА ДУХА СВЯТОГО.

В. — О внѣшнемъ дѣйствіи Миропомазанія упоминается ли въ Св. Письмѣ?

О. — Апостолы, для сообщенія крещаемымъ даровъ Святого Духа, употребляли РУКОВОЗЛОЖЕНІЕ(См. Дѣян. 3. 14—17.). Преемники же Апостоловъ, за мѣсто сего, начали употреблять миропомазаніе; чему могло послужити примѣ-

ON UNCTION WITH CHRISM

Q. — What is UNCTION WITH CHRISM?

A. — Unction with chrism is a Sacrament, in which the baptized believer, being anointed with HOLY CHRISM on certain parts of the body (on the forehead, eyes, lips, nose, ears, chest, hands and feet), in THE name of the Holy Ghost, receives the gifts of the Holy Ghost for growth and strength in spiritual life and to sanctify his mind, heart and senses.

..Q. — Is this Sacrament mentioned in Holy Scripture?

A. — The inward grace of this Sacrament is spoken of by the Apostle John, as follows: BUT YE HAVE AN UNCTION from THE HOLY ONE, AND YE KNOW A L L THINGS. AND THE ANOINTING WHICH YE HAVE RECEIVED OF HIM ABIDETH in YOU AND YE NEED NOT THAT ANY MAN TEACH YOU; BUT AS THE SAME ANOINTING TEACHETH YOU OF ALL THINGS, AND IS TRUTH, AND IS NO LIE; AND EVEN AS it HATH TAUGHT you, ABIDE THEREIN. (I John ii. 20, 27).

In like manner the Apostle Paul also says: NOW HE WHICH ESTABLISHETH US WITH YOU IN CHRIST, AND HATH ANOINTED US, IS GOD: WHO HATH ALSO SEALED US, AND GIVEN US THE EARNEST OF THE SPIRIT, IN OUR HEARTS. (2 Cor. i. 21, 23).

Hence are taken the words pronounced at the Unction, THE SEAL OF THE GIFT OF THE HOLY GHOST.

Q. — Is the outward form of Unction with Chrism mentioned in holy Scripture ?

A. — The Apostles, for imparting to the baptized the gifts of the Holy Ghost, used IMPOSITION OF HANDS. (Acts. viii., 14, 16). The successors of the Apostles, however, in the place of this, introduced un-

ромъ помазаніе, употреблявшееся подчасъ Ветхого Завѣта. (См. Исход. 30, 25 3 Цар. 1, 39.)

В. — Что треба сказати о святомъ мирѣ?

О. — То, что освящати его должно высшимъ священноначальникамъ, яко преемникамъ апостоловъ, которыи сами совершали рукоположеніе для подаянія даровъ Святого Духа.

ction with chrism, drawing, it may be, their precedent from the unction used in the Old Testament. (Exod. xxx., 25; 3 Kings i., 39).

Q. — What is to be remarked of the HOLY CHRISM?

A. — This, that its consecration is reserved to the heads of the Hierarchy, as successors of the Apostles, who used the laying on their own hands to communicate the gifts of the Holy Ghost.

О ПРИЧАЩЕНІИ.

В. — Что есть Причащеніе?

О. — Причащеніе есть Таинство, въ которомъ вѣрующій, подъ видомъ хлѣба и вина, получае самое Тѣло и Кровь Христову для вѣчной жизни.

В. — Якъ установлена сія Тайна?

О. — Іисусъ Христосъ передъ самымъ страданіемъ Своимъ въ первый разъ совершилъ его, напередъ представивши въ [illegible] тельныхъ страданій; и причастивши Апостоловъ, въ той самый часъ далъ имъ заповѣдь завсе совершати сію Тайну.

В. — Что треба сказати о Тайнѣ Причащенія въ отношеніи до Богослуженія Христіанскаго?

О. — То, что сія Тайна составляе головную и самую существенную частину Христіанскаго Богослуженія — ЛИТУРГІЮ.

В. — Что означае слово: Литургія?

О. — Общественное служеніе. Но въ особенности назва Литургіи присвоена Богослуженію, въ которомъ совершается тайна Причащенія.

В. — Якій можно примѣчати въ Литургіи головный порядокъ?

О. —Той, что, во первыхъ, приготовляется вещество для Тайны, по друге, вѣрующіи приготовляются къ Тайнѣ, наконецъ, совершается самая Тайна.

В. — Якъ называется тая частина Литургіи, въ которой приготовляется вещество для Тайны?

О. — ПРОСКОМИДІЯ — принесеніе.

ON THE COMMUNION.

Q. — What is the COMMUNION?

A. — The Communion is a Sacrament, in which the believer, under the forms of bread and wine, receives the very Body and Blood of Christ, to everlasting life.

Q. — How was this Sacrament instituted?

A. — Jesus Christ, immediately before His passion, consecrated it for the first time exhibiting in it by anticipation a lively image of His sufferings for our salvation; and after having administered it to the Apostles, He gave at the same time a commandment ever after to perpetuate this Sacrament.

Q. — What is to be said about the Sacrament of the Communion in regard to D i v i n e Service in the Church?

A. — This, that it forms the chief and most essential part of .Divine Service — THE LITURGY.

Q. — What means the word LITURGY?

A. — COMMON SERVICE: but the name Liturgy is specially appropriated to that Divine Service, in which the Sacrament of the Communion is consecrated.

Q. — What general ORDER OF PARTS may be observed in the Liturgy?

A. — This, that first the elements are prepared for the Sacrament; secondly, the faithful are prepared for the Sacrament; lastly, the Sacrament itself is consecrated.

Q. — What is the name of THAT part of the Liturgy, in which the elements are prepared for the Sacrament?

A. — PROSCOMIDE- Offertory.

В. — Про что такъ называется первая частина Литургіи?

О .— Она такъ называется отъ обычая древнихъ христіанъ приносити въ церковь хлѣбъ и вино для совершенія Тайны. По той же причинѣ и хлѣбъ сей называется ПРОСФОРА, что означае приношеніе.

В. — Въ чемъ состоитъ проскомидія, яко частина литургіи?

О. — Съ воспоминаніемъ пророчествъ и прообразованій, а частиною и самыхъ происшествій, относящихся до рождества и страданія Іисуса Христа, изъ просфоры вынимается частина, потребная для совершенія Тайны: и такожь потребная частина вина, соединенного съ водою, вливается въ священную чашу. При семъ священнодѣйствующій воспоминае цѣлую Церковь, прославляе святыхъ прославленыхъ, молится о живыхъ и умершихъ.

В. — Про что вино для Тайны Причащенія соединяется съ водою?

О. — Про тое, что все сіе священнодѣйствіе росположено по образу страданія Христова; а подчасъ страданія Его, изъ прободенного реба Его текла КРОВЬ и ВОДА.

В. — Якъ называется тая частина Литургіи, въ которой вѣрующіи приготовляются къ Тайнѣ?

О. — Стародавныи называли ю ЛИТУРГІЕЮ ОГЛАШЕННЫХЪ, про тое, что къ слуханію ей, кромѣ крещенныхъ и допускаемыхъ до причащенія, допускались и оглашенныи, т. е. готовившіися до крещенія, такожь и кающіися, не допускаемыи до причащенія.

В. — Якъ называется тая частина Литургіи, въ которой совершается самая Тайна Причащенія?

О. — ЛИТУРГІЯ ВѢРНЫХЪ; про тое что одни вѣрныи, т. е., принявшіи крещеніе, маютъ право быти при сей Службѣ.

В. — Якое важнѣйшее дѣйствіе въ сей частинѣ Литургіи?

О. — Произнесеніе словъ, которыи сказалъ Іисусъ Христосъ при установленіи Тайны: ПРІИМИТЕ, ЯДИТЕ, СІЕ ЕСТЬ ТѢЛО МОЕ: ПІЙТЕ ОТЪ НЕЯ ВСИ, СІЯ БО ЕСТЬ КРОВЬ МОЯ НОВАГО ЗАВѢТА. (Мат. 26, 26—28); и потомъ призываніе Святого Духа и благос

Q. — Why is this name given to the first part of the Liturgy?

..A. — From the custom of the primitive Christians to bring into the Church bread and wine for the celebrataion of the Sacrament. On the same account this bread is called PROSPHORA, which means oblation.

Q. — In what consists the Offertory, as part of the Liturgy?

..A. — In this, that with mention made of the prophecies and partly also of the events themselves, relating to the birth and suffering of Jesus Christ, a portion is taken from the prosphora for use in the Sacrament, and likewise a portion of wine mixed with water is poured off into the the holy chalice, while the celebrator makes commemoration of the whole Church, honours the glorified Saints, prays for the living and the dead?

Q. — Why is the wine for the Sacrament of the Communion mixed with water?

A. — Because the whole of this celebration is ordered so as to figure forth the sufferings of Christ; and when He suffered, there flowed from His pierced side BLOOD and WATER.

Q. — What name has that part of the Liturgy, in which the faithful are prepared for the sacrament?

A. — The ancient called it the LITURGY OF THE CATECHUMENS; because, besides the baptized communicants, the catechumens so, who were preparing for Baptism, and the penitents, who were not admitted to communion were allowed to be present at it.

Q. — What is the name for that part of the Liturgy, in which the Sacrament itself is celebrated and consecrated?

A. — THE LITURGY OF THE FAITHFUL; because the faithful only, that is, the baptized, have the right to be present at this Service.

Q. — What is the most essential act in this part of the Liturgy?

..A. — The utterance of the words which Jesus Christ spake in instituting the Sacrament; TAKE, EAT, THIS IS MY BODY; DRINK YE ALL OF IT, FOR THIS IS MY BLOOD, OF THE NEW TESTAMENT; (Matt. xxvi., 26, 27, 28); And after this the invocation of the Holy Ghost, and the blessing of the

ловеніе Даровъ, то есть, принесенного хлѣба и вина, которыи при семъ самомъ дѣйствіи превращаются, или пресуществляются въ правдивое Тѣло Христово и въ правдивую кровь Христову...

В. — Якую пользу получае христіанинъ черезъ причащеніе тѣла и крови Христовой?

О. — Онъ тѣснѣйшимъ способомъ соединяется съ Самимъ Іисусомъ Христосъ, и въ Немъ робится участникомъ вѣчной жизни: «ЯДЫЙ МОЮ ПЛОТЬ, И ПІЯЙ МОЮ КРОВЬ, ВО МНѢ ПРЕБЫВАЕТЪ, И АЗЪ ВЪ НЕМЪ. (Іоан. 6. 56). ЯДЫЙ МОЮ ПЛОТЬ И ПІЯЙ МОЮ КРОВЬ, ИМАТЬ ЖИВОТЪ ВѢЧНЫЙ. (Ст. 54).

gifts, that is, the bread and wine, which have been offered and which AT THE MOMENT OF THIS ACT ARE CHANGED, OR TRANSUBSTANTATED, INTO THE VERY BODY OF CHRIST, AND INTO THE VERY BLOOD OF CHRIST.

Q. — What benefit does a christian receive from the acceptance of the Body and Blood of Christ?

..A. — He is in the closest manner unitedto Jesus Christ Himself, and, in Him, is made partaker of everlasting life: HE THAT EATETH MY FLESH, AND DRINKETH MY BLOOD, DWELLETH IN ME and I IN HIM. (John vi. 566). WHOSOEATETH MY FLESH and DRINKETH MY BLOOD, HATH ETERNAL LIFE. (v. 54).

О ПОКАЯНІИ.

В. — Что есть ПОКАЯНІЕ?

О. — Покаяніе есть Тайна, въ которой исповѣдующій грѣхи свои, при видимомъ объявленіи отпущенія отъ священника, невидимо розрѣшается отъ грѣховъ Самимъ Іисусомъ Христемъ.

В. — Что потребно отъ каждого, кто желае исповѣдатися и причаститися?

О. — Онъ мае испытати передъ Богомъ свою совѣсть и очистити ю покаяніемъ во грѣхахъ, къ чему способствуютъ постъ и молитва: ДА ИСКУШАЕТЪ ЧЕЛОВѢКЪ СЕБЕ, И ТАКО ОТЪ ХЛѢБА ДА ЯСТЪ, И ОТЪ ЧАШИ ДА ПІЕТЪ; ЯДЫЙ БО И ПІЯЙ НЕДОСТОЙНѢ, СУДЪ СЕБѢ ЯСТЪ И ПІЕТЪ, НЕ РАЗСУЖДАЯ ТѢЛА ГОСПОДНЯ. (1 Кор. 11, 28, 29.)

В. — Якое происхожденіе сей тайны?

О. — Приходили до Іоанна Крестителя, проповѣдывавшаго крещеніе ПОКАЯНІЯ для отпущенія грѣховъ, и исповѣдывали свои грѣхи (Марк. 1, 4-5). Іисусъ Христосъ обѣщалъ Апостоламъ власть отпущати, коли говорилъ: «ЧТО СВЯЖЕТЕ НА ЗЕМЛИ, БУДЕТЪ СВЯЗАНО НА НЕБЕСИ; ЧТО ОТПУСТИТЕ НА ЗЕМЛИ, БУДЕТЪ ОТПУЩЕНО НА НЕБЕСИ. — (Мат. 28, 18).

ON PENITENCE.

Q. — What is Penitence?

..A. — Penitence is a Sacrament, in which he who confesses his sins is, on the outward declaration of pardon by the Priest, inwardly loosed from his sins by JESUS CHRIST.

..Q. — What is required individually of every one, who desires to confess and to receive the Holy Communion?

..A. — To examine his conscience before God, and to cleanse it from sin by penitence; for doing which he has helps in fasting and prayer: LET A MAN EXAMINE HIMSELF, and SO LET HIM EAT OF THE BREAD AND DRINK OF THE CUP; FOR HE THAT EATETH AND DRINKETH UNWORTHILY, EATETH AND DRINKETH DAMNATION TO HIMSELF, not DISCERNING THE LORD'S BODY. (Cor. xi. 28, 29).

Q. — What is the origin of this Sacrament?

A. — They came to John the Baptist, who PREACHED THE BAPTISM of REPENTANCE for THE REMISSION OF SINS, CONFESSED THEIR SINS. (Mark. i. 4, 5). The Apostles were promised by Jesus Christ a power to forgive sins, when He said: "WHATSOEVER YE SHALL BIND ON EARTH, shall BE BOUND IN HEAVEN; AND WHATSOEVER YE Shall LOOSE ON EARTH, SHALL BE LOOSED IN HEAVEN; (Mat. xviii. 18). And

А послѣ Своего воскресенія, Онъ на дѣлѣ далъ имъ сію власть, кажучи: «ПРІИМИТЕ ДУХА СВЯТОГО: ЧІИ ГРѢХИ ОТПУСТИТЕ, БУДУТЪ ОТПУЩЕНЫ ИМЪ; ЧІИ ГРѢХИ ЗАТРИМАЕТЕ, БУДУТЪ ЗАТРИМАНЫ» (Іоан. 20, 22).

after His resurrection He actually gave them this power, saying: RECEIVE THE HOLY GHOST: — WHOSESOVER SINS YE REMIT, THEY WILL BE REMITTED UN TO THEM;
AND WHOSOEVER SINS YE RETAIN, THEY ARE RETAINED. — (John xx. 22, 23).

О СВЯЩЕНСТВѢ.

В. — Что есть СВЯЩЕНСТВО?

О. — Священство есть Тайна, въ которой Духъ Святый черезъ возложеніе рукъ епископа, поставляе правильно избранного, совершати тайны и наставляти людей во вѣрѣ, побожности и добрыхъ дѣлахъ:

ТАКО НАСЪ ДА НЕПЩУЕТЪ ЧЕЛОВѢКЪ, ЯКО СЛУГЪ ХРИСТОВЫХЪ И СТРОИТЕЛЕЙ ТАИНЪ БОЖІИХЪ. (1 Кор. 4. 1.) ВНИМАЙТЕ УБО СЕБѢ И ВСЕМУ СТАДУ, ВЪ НЕМЖЕ ВАСЪ ДУХЪ СВЯТЫЙ ПОСТАВИ ЕПИСКОПЫ, ПАСТИ ЦЕРКОВЬ ГОСПОДА И БОГА, ЮЖЕ СТЯЖА КРОВЬЮ СВОЕЮ. (Дѣян. 20. 28.)

В. — Сколько потребныхъ степеней Священства?

О. — ТРИ: Епископъ, Священникъ и діаконъ.

В. — Якая межи ними розлука?

О. — Діаконъ служитъ при Тайннахъ; Священникъ совершае таины и проповѣдуе Слово Божіе: Епископъ не только совершае Тайны, но мае власть и другимъ, через ърукоположеніе, преподавати благодатный даръ совершати ихъ.

ON ORDERS (PRIESTHOOD).

Q.—What is Priesthood?

A. — Priesthood is a Sacrament, in which the Holy Ghost, by laying on of the bishop's hands, ordains them rightly chosen to minister the sacraments and to instruct the people in faith, piety and good works:

LET A MAN SO ACCOUNT OF US, AS OF THE MINISTERS OF CHRIST, AND STEWARDS OF THE MYSTERIES OF GOD. (1 Cor. iv. 1).

TAKE HEED THEREFORE UN TO YOURSELVES, AND TO ALL THE F L O C K OVER WHICH THE HOLY GHOST HATH MADE YOU BISHOPS, TO FEED THE CHURCH OF GOD, WHICH HE HATH PURCHASED WITH HIS OWN BLOOD. (Acs xx. 28).

Q. — How many necessary degrees are there in Priesthood?

A. — THREE: those of 'BISHOP' 'PRIEST' and DEACON'.

Q. — What difference is there bet ween them?

A. — The deacon serves at the Sacraments; the Priest performs the Sacraments and preaches God's word; the Bishop not only performs the Sacraments himself, but has power also to impart to others, by lay ing on of his hands, the gift and grace to perform them.

О БРАКѢ.

В. — Что есть БРАКЪ?

О. — Бракъ есть Таина, въ которой, при свободномъ передъ священникомъ и церковью обѣщаніи женихомъ и невѣстою взаимной ихъ супружеской вѣрности, благословляется ихъ супружескій союзъ, во образъ духовного союза Христа съ Церковью, и испрашивается имъ благодать чистого единодушія, къ благословенному рожденію и христіанскому воспитанію дѣтей.

ON MATRIMOY.

Q. — What is MATRIMONY?

A. — Matrimony is a Sacrament, in which, on the free promise of the man and woman before the Priest and the Church to be true to each other, their conjugal union is blessed to be an image of Christ's union with the Church, and grace is asked for them to live together in godly love and honesty, to the procreation and christian bringing up of children.

В. — Откуда мы знаеме, что бракъ есть Таина?

О. — Изъ слѣдующихъ словъ апостола Павла: ОСТАВИТЪ ЧЕЛОВѢКЪ ОТЦА СВОЕГО И МАТЕРЬ, И ПРИЛѢПИТСЯ КЪ ЖЕНѢ СВОЕЙ. И БУДУТЪ ДВА ВЪ ПЛОТЬ ЕДИНУ. ТАИНА СІЯ ВЕЛИКА ЕСТЬ: АЗЪ ЖЕ ГЛАГОЛЮ ВО ХРИСТА И ВО ЦЕРКОВЬ. (Ефес. 5, 31, 32).

Q. — Where from do we know that Matrimony is a Sacrament?

A. — From the following words of the Apostle Paul: A MAN SHALL LEAVE HIS FATHER and MOTHER, AND SHALL CLEAVE UNTO HIS WIFE, AND THEY SHALL BE ONE FLESH. THIS SACRAMENT IS GREAT; BUT I SPEAK CONCERNING CHRIST AND THE CHURCH. (Eph. v. 31, 32).

О ЕЛЕОСВЯЩЕНІИ.

В. — Что есть Елеосвященіе?

О. — Елеосвященіе есть Тайна, въ которой при помазаніи тѣла елеемъ, призывается на хворого благодать Божія, исцѣляющая немощи душевныи и тѣлесныи.

В. — Откуда ведется начало сей Тайны?

О. — Отъ Апостоловъ, которыи, получили власть отъ Іисуса Христа, МАЗАХУ ЕЛЕЕМЪ МНОГИ НЕДУЖНЫИ, ИСЦѢЛѢВАХУ. (Марк. 6, 13). Апостолы лишили сію Тайну священникамъ Церкви, что видно изъ слѣдующихъ словъ Апостола Іакова: БОЛИТЪ ЛИ КТО ВЪ ВАСЪ ДА ПРИЗОВЕТЪ ПРЕСВИТЕРЫ ЦЕРКОВНЫЯ, И ДА МОЛИТВУ. СОТВОРЯТЪ НАДЪ НИМЪ, ПОМАЗАВШЕ ЕГО ЕЛЕЕМЪ ВО ИМЯ ГОСПОДНЕ: И МОЛИТВА ВѢРЫ СПАСЕТЪ БОЛЯЩАГО, И ВОЗДВИГНЕТЪ ЕГО ГОСПОДЬ: И АЩЕ ГРѢХИ СОТВОРИЛЪ ЕСТЬ, ОТПУСТЯТСЯ ЕМУ. (Іак. 5, 14, 15).

ON UNCTION WITH OIL.

Q. — What is Unction with Oil?

A. — Unction with Oil is a Sacrament, in which, while the body is anointed with oil, God's grace is invoked on the sick, to heal him of spiritual and bodily infirmities.

Q. — Whence is the origin of this Sacrament?

A. — From the Apostles, who having received power from Jesus Christ, ANOINTED WITH OIL MANY THAT WERE SICK, and HEALED THEM. (Mark vi. 13). The Apostles left this Sacrament to the Priests of the Church, as is evident from the following words of the Apostle James: IS ANY SICK among YOU? LET HIM CALL FOR THE ELDERS OF THE CHURCH; and LET THEM PRAY OVER HIM, ANOINTING HIM WITH OIL IN THE NAME OF THE LORD; AND THE PRAYER OF FAITH SHALL SAVE THE SICK, AND THE LORD SHALL RAISE HIM UP; AND IF HE HAVE COMMITTED SINS, THEY SHALL BE FORGIVEN HIM. James v. 14, 15.

О ОДИННАДЦАТОМЪ ЧЛЕНѢ.

В. — Что такое воскресеніе мертвыхъ, которого по Символу вѣры мы ЧАЕМЕ или ожидаеме?

О. — Дѣйствіе всемогущества Божія, по которому всѣ тѣла умершихъ человѣковъ, соединившись снова съ ихъ душами, оживутъ, и будутъ духовны и безсмертны: — СѢЕТСЯ ТѢЛО ДУШЕВНОЕ, ВОСТАЕТЪ ТѢЛО ДУХОВНОЕ. (1 Кор. 15, 44). ПОДОБАЕТЪ БО ТЛѢННОМУ СЕМУ ОБЛЕЩИСЯ ВЪ НЕТЛѢНІЕ, И МЕРТВЕННОМУ СЕМУ ОБЛЕЩИСЯ ВЪ БЕЗСМЕРТІЕ. (1 Кор. 15, 53).

ON THE 11TH ARTICLE.

Q. — What is the RESURRECTION OF THE DEAD, which, in the words of the Creed, we LOOK FOR or expect?

A. — An act of the almighty power of God, by which all bodies of dead men, being reunited to their souls, shall return to life, and shall thence forth be spiritual and immortal:

IT IS SOWN A NATURAL BODY, IT IS RAISED A SPIRITUAL BODY. (1 Cor. xv. 44.). FOR THIS CORRUPTIBLE MUST PUT ON INCORRUPTION, AND THIS MORTAL MUST PUT ON IMMORTALITY. (IB. 53).

В. — Якъ воскресне тѣло, истлѣвшее въ землѣ и розсыпавшееся?

О. — Понеже Богъ изъ земли сотворилъ тѣло напочатку, Онъ такожь може розсыпавшееся въ землю возобновити. Апостолъ Павелъ изъясняе сіе подобіемъ посѣянного зерна, которое истлѣвае въ землѣ, но изъ которого выростае трава или дерево. ТЫ ЕЖЕ СѢЕШИ, НЕ ОЖИВЕТЪ, АЩЕ НЕ УМРЕТЪ. (1 Кор. 15, 36).

В. — Точно ли всѣ воскреснутъ?

О. — Такъ, всѣ воскреснутъ умершіи; а у тѣхъ, которыи до часу общого воскресенія останутся въ живыхъ, нынѣшніи грубыи тѣла доразъ измѣнятся въ духовныи и безсмертныи: ВСИ БО НЕ УСПНЕМЪ, ВСИ ЖЕ ИЗМѢНИМСЯ, ВСКОРѢ, ВО МГНОВЕНІИ ОКА, ВЪ ПОСЛѢДНЕЙ ТРУБѢ; ВОСТРУБИТЪ БО, И МЕРТВІИ ВОСТАНУТЪ НЕТЛѢННИ, И МЫ ИЗМѢНИМСЯ. (1 Кор. 15, 51, 52).

В. — Коли буде воскресеніе мертвыхъ?

О. — При концѣ сего видимого міра.

В. — Про тое и міръ окончится?

О. — Ссй тлѣныый міръ окончится тѣмъ, что преобразится въ нетлѣнный.

В. — Якимъ же способомъ преобразится міръ?

О. — Черезъ огень: НЫНѢШНЯЯ НЕБЕСА И ЗЕМЛЯ ТѢМЪ ЖЕ СЛОВОМЪ (то есть, Божіимъ) СОКРОВЕННА СУТЬ ОГНЮ БЛЮДОМА НА ДЕНЬ СУДА И ПОГИБЕЛИ НЕЧЕСТИВЫХЪ ЧЕЛОВѢКЪ (2 Петра 3, 7).

В. — Въ якомъ состояніи находятся души умершихъ до всеобщого воскресенія?

О. — Души праведныхъ находятся во свѣтлости и покою и предначатіи вѣчного блаженства; а души грѣшныхъ находятся въ мукахъ, но не въ ихъ полной мѣрѣ.

В. — Про что мы не можеме приписывати душамъ праведныхъ полнаго блаженства доразъ послѣ смерти?

Q. — How shall the body rise again after it has rotted and perished in the ground?

A. — Since God formed the body from the ground originally, He can equally restore it after it has perished in the ground. The Apostle Paul illustrates this by the analogy of a grain of seed, which rots in the earth but from which there springs up afterwards a plant, or tree. THAT WHICH THOU SOWETH IS not QUICKENED EXCEPT IT DIE. (1 Cor. xv. 36)6.

Q. — Shall all strictly speaking rise again?

A. — All, without exception, that have died; but they, who at the time of the general resurrection shall be still alive, shall have their present gross bodies changed in a moment, so as to become spiritual and immortal—: WE SHALL NOT ALL SLEEP, BUT WE SHALL BE ALL CHANGED, IN A MOMENT. IN THE TWINKLING OF AN EYE, AT THE LAST TRUMP; FOR the TRUMPET SHALL SOUND, AND THE DEAD SHALL BE RAISED INCORRUPTIBLE, AND WE shall BE CHANGED. (1 Cor. xv. 51, 52).

Q. — When shall the resurrection of the dead be?

A. — At the end of this visible world.

Q. — Shall the world then too come to an end?

A. — Yes; this corruptible world shall come to an end, and shall be transformed into another incorruptible.

Q. — How shall the world be transformed?

A. — By fire. THE PRESENT HEAVEN AND THE EARTH BY THE SAME GOD'S WORD ARE KEPT IN SECRET, RESERVED UNTO FIRE AGAINST THE DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN. (2 Pet. iii. 7).

Q. — In what state are the souls of the dead till the general resurrection?

A. — The souls of the righteous are in light and rest, with a foretaste of eternal happiness; but the souls of the wicked are in the state of pain, but not in its full measure.

Q. — Why do it is ascribed to the souls of the righteous a foretaste of happiness immediately after death?

О. — Про тое, что полное воздаяніе по дѣламъ предопредѣлено получити полному человѣку, послѣ воскресенія тѣла и послѣдняго суда Божія. Апостолъ Павелъ говоритъ: ПРОЧЕЕ УБО СОБЛЮДАЕТСЯ МНѢ ВѢНЕЦЪ ПРАВДЫ, ЕГОЖЕ ВОЗДАСТЪ МНѢ ГОСПОДЬ ВЪ ДЕНЬ ОНЪ, ПРАВЕДНЫЙ СУДІЯ: НЕ ТОКМО ЖЕ МНѢ, НО И ВСѢМЪ ВОЗЛЮБИВШИМЪ ЯВЛЕНІЕ ЕГО. (2 Тим. 4, 8). И еще: ВСѢМЪ БО ЯВИТИСЯ НАМЪ ПОДОБАЕТЪ ПРЕДЪ СУДИЩЕМЪ ХРИСТОВЫМЪ, ДА ПРІИМЕТЪ КІЙЖДО, ЯЖЕ СЪ ТѢЛОМЪ СОДѢЛА, ИЛИ БЛАГА, ИЛИ ЗЛА. (2 Кор. 5, 10).

В. — Можеме ли мы молитися за умершихъ?

О. — Не только можеме, но и повинны молитися за души умершихъ, которыи умерли во вѣрѣ.

В. — Про что приписывается душамъ праведныхъ предначатіе блаженства передъ послѣднимъ судомъ?

О. — По свидѣтельству Самого Іисуса Христа, Который говоритъ въ притчѣ, что праведный Лазарь доразъ по смерти несеный былъ на лоно Авраамле. (См. Луки 16, 22).

В. — Что треба сказати о душахъ, умершихъ съ вѣрою, но не успѣвшихъ принести плоды, достойныи покаянія?

О. — То, что имъ для достиженія блаженного воскресенія воспомоществовати можутъ приносимыи за нихъ молитвы, особенно соединенныи съ приношеніемъ безкровней жертвы Тѣла и Крови Христовыхъ, и благотворенія, съ вѣрою совершаемыи въ память ихъ.

В. — На чемъ основана сія наука?

О. — На постоянномъ преданіи Каѳолической Церкви, которого начала видны еще въ Ветхозавѣтной Церкви. Іуда Маккавей принесъ жертву за умершихъ воиновъ. (2 Макк. 12, 43). Молитва за умершихъ завсе есть непремѣнная части на Божественной Литургіи, начинаючи отъ Литургіи апостола Іакова. Св. Кириллъ Іерусалимскій говоритъ: ПРЕВЕЛИКАЯ БУДЕТЪ ПОЛЬЗА ДУШАМЪ,

A. — Because it is ordained that the perfect retribution according to works shall be received by the perfect man, after the resurrection of the body and God's last judgement. The Apostle Paul says: HENCEFORTH THERE IS LAID UP FOR ME A CROWN of RIGHTEOUSNESS, WHICH THE LORD, THE RIGHTEOUS JUDGE, shall GIVE ME AT THAT DAY: AND NOT TO ME ONLY, BUT UNTO ALL THEM ALSO THAT LOVE HIS APPEARING. (2 Tim. iv. 8). And again; WE MUST ALL APPEAR BEFORE THE JUDGEMENT-SEAT OF CHRIST; that EVERY MAN MAY RECEIVE the THINGS DONE IN HIS BODY, ACCORDING TO THAT HE hath DONE, WHETHER IT BE GOOD OR BAD. (2 Cor. v. 10).

Q. — May we pray for the dead?

A. — Not only we may, but we ought to pray for the souls of those who died in faith.

Q. — Why do we ascribe to the souls of the righteousness a foretaste bliss before the last judgment?

A. — On the testimony of Jesus Christ Himself, who says in the parable that the righteous Lazarus was immediately after death carried into Abraham's bosom. (Luke xvi. 22.).

Q. — What is to be remarked of such souls as have departed with faith, but without having had time to bring forth fruits worthy of repentance?

A. — This: that they may be aided towards the attainment of a blissful resurrection by prayers offered in their behalf, especially such as are offered in union with the oblation of the Bloodless Sacrifice of the Body and Blood of Christ, and by works of mercy done in faith for their memory.

Q. — On what is this doctrine founded?

A. — On the constant tradition of the Orthodox Catholic Church; the sources of which may be seen even in the Church of the Old Testament. Judas Maccabeus offered sacrifice for his men that had fallen. (Macc. xii. 43). Prayer for the departed has ever formed a fixed part of the Divine Liturgy, from the first Liturgy of the Apostle James. St. Cyril of Jerusalem says: VERY GREAT WILL BE THE BENEFIT TO THOSE SOULS, FOR WHICH PRAYER IS

О КОТОРЫХЪ МОЛЕНІЕ ВОЗНОСИТСЯ ВЪ ТО ВРЕМЯ, ЯКЪ СВЯТАЯ ПРЕДЛЕЖИТЪ И СТРАШНАЯ ЖЕРТВА. — (Тайновод. поуч. 5, гл. 9).

О ДВѢНАДЦАТОМЪ ЧЛЕНѢ.

В. — Что такое ЖИЗНЬ БУДУЩОГО ВѢКА?

О. — Жизнь, которая буде послѣ воскресенія мертвыхъ и всеобщого суда Христова.

В. — Якая буде сія жизнь?

О. — Для вѣрующихъ, любящихъ Бога и дѣлающихъ добро она буде такъ блажен на, что теперь сего блаженства мы и вообразити не можеме: «НЕ У ЯВИСЯ, ЧТО БУДЕМЪ. (1 Іоанна 3. 2). ВѢМЪ ЧЕЛОВѢКА О ХРИСТѢ, говоритъ апостолъ Павелъ, КОТОРЫЙ ВОСХИЩЕНЪ бысть ВЪ РАЙ, И СЛЫША НЕИЗРЕЧЕННЫ ГЛАГОЛЫ, ИХЖЕ НЕ ЛѢТЬ ЕСТЬ ЧЕЛОВѢКУ ГЛАГОЛАТИ. (2 Кор. 12. 2, 4).

В. — Всѣ ли ровно будутъ блаженны?

О. — Нѣтъ. Будутъ разныи степени блаженства, по мѣрѣ того, якъ кто тутъ подвизался въ вѣрѣ, любви и добрыхъ дѣлахъ: ИНА СЛАВА СОЛНЦУ, И ИНА СЛАВА ЛУНѢ. И ИНА СЛАВА ЗВѢЗДАМЪ; ЗВѢЗДА БО ОТЪ ЗВѢЗДЫ РАЗНСТВУЕТЪ ВО СЛАВѢ. ТАКОЖДЕ И ВОСКРЕСЕНІЕ МЕРТВЫХЪ. (1 Кор. 15 41. 42).

В. — А что буде съ невѣрующими и безаконниками?

О. — Они будутъ преданы вѣчной смерти или, инакше сказати, вѣчному огню, вѣчному мученію, разомъ съ діаволами: ИЖЕ НЕ ОБРѢТЕСЯ ВЪ КНИЗѢ ЖИВОТНѢЙ НАПИСАНЪ. ВВЕРЖЕНЪ БУДЕТЪ ВЪ ОЗЕРО ОГНЕННОЕ. (Апок. 20 15). И СЕ ЕСТЬ ВТОРАЯ СМЕРТЬ .— (Ст. 14). ИДИТЕ ОТЪ МЕНЕ ПРОКЛЯТІИ ВО ОГНЬ ВѢЧНЫЙ, УГОТОВАННЫЙ ДІАВОЛУ И АНГЕЛАМЪ ЕГО. — (Мат. 25. 41). И ИДУТЪ СІИ ВЪ МУКУ ВѢЧНУЮ, ПРАВЕДНИЦЫ ЖЕ ВЪ ЖИВОТЪ ВѢЧНЫЙ. (Ст. 46).

OFFERED AT THE MOMENT, WHEN THE HOLY AND TREMENDOUS SACRIFICE IS LYING IN VIEW. (Lect. Myst. v. 9).

ON THE 12TH ARTICLE.

Q. — What is the LIFE OF THE WORLD TO COME?

A. — The life that shall be after the resurrection of the dead and the general judgement of Christ.

Q. — What kind of life shall this be?

A. — For those who believe, who love God, and do what is good, it shall be so happy, that we cannot now even conceive such happiness. IT DOES NOT YET APPEAR what WE SHALL BE (I. John iii. 2.). I KNEW A MAN IN CHRIST, says the Apostle Paul, WHO WAS CAUGHT UP UNTO PARADISE, and HEARD UNSPEAKABLE WORDS WHICH IT IS NOT LAWFUL for A MAN TO UTTER. (2 Cor. xii. 2, 4.) .

Q. — Will all be equally happy?

A. — No. There wll be different de great of happiness, in proportion as every one shall have profited here in faith, love, and good works. THERE IS ONE GLORY OF THE SUN, AND ANOTHER GLORY OF THE MOON, AND ANOTHER GLORY OF THE STARS: FOR ONE STAR DIFFERETH FROM ANOTHER STAR IN GLORY. SO ALSO IS the RESURRECTION OF THE DEAD (1 Cor. xv. 41, 42).

Q. — But what will be the lot of unbelievers and transgressors ?

A. — They will be given over to everlasting death, that is, to everlasting fire, to everlasting torment, with the devils: WHOSOEVER WILL NOT BE FOUND WRITTEN IN THE BOOK OF LIFE, WILL BE CAST into the LAKE OF FIRE (Rev. xx. 15). AND THAT IS THE SECOND DEATH (Rev. xx. 14). DEPART FROM ME, YE CURSED, INTO EVERLASTING FIRE, PREPARED FOR the DEVIL AND HIS ANGELS. Mat. xxv. 41). AND THESE SHALL GO AWAY INTO EVERLASTING PUNISHMENT, BUT the RIGHTEOUS INTO LIFE ETERNAL. — (IB. 46).

О НАДЕЖДѢ.

В. — Что есть НАДЕЖДА ХРИСТІАНСКАЯ?

О. — Успокоеніе сердца въ Богѣ, и не сомнѣнная певность въ томъ, что Онъ за все дбае о нашемъ спасеніи и дастъ намъ обѣщанное блаженство .

В. — На чемъ основывается Христіанская надежда?

О. — ГОСПОДЬ ІИСУСЪ ХРИСТОСЪ ЕСТЬ УПОВАНІЕ НАШЕ, или основаніе надежды нашей. (1 Тим. 1, 1). — СОВЕРШЕННѢ УПОВАЙТЕ НА ПРИНОСИМУЮ ВАМЪ БЛАГОДАТЬ ОТКРОВЕНІЕМЪ ІИСУСЪ ХРИСТОВЫМЪ. (1 Петра 1, 13).

В. — Якіи суть средства для придбанія спасительной надежды?

О. — Средства ко сему суть: — Вопервыхъ, МОЛИТВА, по друге ПРАВДИВАЯ НАУКА о блаженствѣ, и правдивое послѣдованіе сей наукѣ.

ON HOPE.

Q. — What is CHRISTIAN HOPE?

A. — The resting of the heart on God, and undoubted assurance that He ever cares for our salvation, and will give us the happiness He has promised.

Q. — What is the foundation of Christian hope?

A. — The LORD JESUS CHRIST IS OUR HOPE, OR THE FOUNDATION OF OUR HOPE (1. Tim. i, 1) HOPE TO THE END FOR THE GRACE THAT IS TO BE brought UNTO YOU BY THE REVELATION OF JESUS CHRIST. (1. Pet. i. 13).

Q. — What are the means for attaining to a saving hope?

A. — The means to this are: first, PRAYER; secondly, THE TRUE DOCTRINE OF BLESSEDNESS, AND ITS PRACTICAL APPLICATION.

О МОЛИТВѢ.

В. — Есть ли свидѣтельство слова Божія о томъ, что молитва есть средство для придбанія спасительной надежды?

О. — Самъ Іисусъ Христосъ съ молитвою соединяе надежду получити желаемое: ЕЖЕ АЩЕ ЧТО ПРОСИТЕ ОТЪ ОТЦА ВО ИМЯ МОЕ, ТО СОТВОРЮ, ДА ПРОСЛАВИТСЯ ОТЕЦЪ ВЪ СЫНѢ. — (Іоанна 14, 13).

В. — Что есть МОЛИТВА?

О. — Возношеніе розума и сердца человѣческого до Бога, являемое благоговѣйными словами и дѣйствіями.

В. — Что повиненъ робити христіанинъ коли возноситъ розумъ и сердце до Бога?

О. — Во первыхъ, онъ мае ПРОСЛАВЛЯТИ Его божественныи совершенства; по друге, ДЯКОВАТИ Ему за Его благодѣянія; въ третьихъ, ПРОСИТИ Его о своихъ потребахъ. Про тое и есть три головныхъ вида молитвы: СЛАВОСЛОВІЕ,

ON PRAYER.

Q. — Is there any testimony of God's word to this, that prayer is a mean for attaining to a saving hope?

A. — Jesus Christ Himself joins the hope of receiving our desire with prayer: WHATSOEVER ye SHALL ASK OF THE FATHER IN MY NAME, THAT WILL I DO, THAT THE FATHER MAY BE GLORYFIED IN THE SON. (John xiv. 13)

Q. What is PRAYER?

A. — The lifting up of man's mind and heart to God, manifested by devout words and acts.

Q. — What should the Christian do when he lifts up his mind and heart to God?

A. — First, he should GLORIFY Him for His divine perfections; secondly, GIVE THANKS to Him for His miracles; thirdly, ASK Him for what he needs. So there are three chief forms of prayer: PRAISE,

БЛАГОДАРЕНІЕ и ПРОШЕНІЕ.

В. — Може ли человѣкъ молитися безъ словъ?

О. — Може, розумомъ и сердцемъ; та кая молитва называется ДУХОВНОЮ, или молитвою розума и СЕРДЦА, однимъ словомъ, ВНУТРЕННЕЮ молитвою: такъ якъ напротивъ молитва, словами произносимая и сопровождаемая другими знаками благоговѣнія, называется УСТНОЮ или НАРУЖНОЮ.

В. — Може ли быти наружная молитва безъ внутренней?

О. — Може, коли кто произноситъ слова молитвы безъ вниманія и усердія.

В. — Досыть ли одной наружной молитвы для полученія благодати?

О. — Не только не досыть для полученія благодати, напротивъ того, одна наружная молитва, безъ внутренней, гнѣвитъ Бога; Онъ Самъ изъявляе негодованіе на такую молитву: ПРИБЛИЖАЮТСЯ КО МНѢ ЛЮДІЕ сіи УСТЫ СВОИМИ, И УСТАМИ ЧТУТЪ МЯ, СЕРДЦЕ ЖЕ ИХЪ ДАЛЕЧЕ ОТСТОИТЪ ОТЪ МЕНЕ: ВСУЕ ЖЕ ЧТУТЪ МЯ. (Мат. 15, 8, 3).

В. — Не досыть ли одной внутренней молитвы безъ наружной?

О. —Сія справа походитъ на то, якъбы кто спыталъ: не досыть ли человѣку одной души безъ тѣла? Разъ мы маеме тѣло и душу, мы повинны ПРОСЛАВЛЯТИ БОГА ВЪ ТѢЛЕСѢХЪ НАШИХЪ, И ВЪ ДУШАХЪ НАШИХЪ, ЯЖЕ СУТЬ БОЖІЯ; такъ якъ и естественно, чтобы ОТЪ ИЗБЫТКА СЕРДЦА УСТА .ГОВОРИЛИ. Господь нашъ Іисусъ Христосъ былъ духовный въ найвысшей мѣрѣ; но и Онъ духовную молитву Свою выражалъ и словами, и благоговѣйными движеніями тѣла: часами, напр., возведеніемъ, очей на небо, а часами преклоненіемъ колѣнъ и лица на землю. (См. 1 Кор. 6, 20. Мат. 12, 34, Іоан. 17, 1. Луки 22, 41. Мат. 26, 39).

В. — Якіи благоговѣйныи дѣйствія особенно подходящіи для молитвы?

О. — Крестное знаменіе, преклоненіе головы до пояса, земный поклонъ и колѣнопреклоненіе.

THANKSGIVING AND PETITION.

..Q. — Can a man pray without any words?

..A. — He can; in mind and heart; such prayer is called spiritual or prayer of the heart and mind, in one word, INWARD prayer; while, on the other hand, prayer expressed in words, and accompanied by other marks of devotion, is called ORAL or OUTWARD prayer.

Q. — Can there be outward prayer without inward?

A. — There can be; if man utter any words of prayer without attention or earnestness.

Q. — Does OUTWARD prayer alone suffice to obtain grace?

A. So far is it from sufficing to obtain grace, that contrariwise it provokes God t o anger; He has Himself declared His displeasure at such prayer: THIS -PEOPLE -DRAWETH NIGH ME WITH their MOUTH, AND HONOURETH ME WITH THEIR LIPS, but THEIR HEART IS FAR FROM ME; but IN VAIN DO THEY WORSHIP. ME. (Mat. xv. 8, 9).

Q.—Does not inward prayer alone suffice without outward?

A. — This question is as if one should ask, whether soul alone might not suffice for man without body?. Since we have both soul and body, we ought to glorify God in our bodies, and in our souls, which are God's; this being besides natural, that out of the abundance of the heart the mouth should speak.

Our Lord Jesus Christ was spiritual in the highest degree, but even He expressed His spiritual prayer both by words, and by devout gestures of body; sometimes, for instance, lifting up His eyes to heaven, sometimes kneeling, or falling on His face to the ground. (1 Cor. vi. 20; Mat. xii. 34., John xvii. 1; Luke xxii. 41; Mat. xxvi. 39).

Q. — What reverential acts are particularly appropriate to prayer?

..A. — Making the sign of the cross, bowing of the head to the waist, prostration and kneelings.

О МОЛИТВѢ ГОСПОДНЕЙ.

В. — Якая молитва есть найважнѣйшая и найпотребнѣйшая для всѣхъ христанъ?

О. — Молитва Господня, которой Господь нашъ Іисусъ Христосъ научилъ Апо

ON THE LORD'S PRAYER.

Q. — What prayer is the most important and most needful for all christians?

A. — The Lord's Prayer, which our Lord Jesus Christ taught the Apost-

столовъ и которую они передали всѣмъ вѣрующимъ:

....ОТЧЕ НАШЪ, ИЖЕ ЕСИ НА НЕБЕСѢХЪ!

1. ДА СВЯТИТСЯ ИМЯ ТВОЕ.
2. ДА ПРІИДЕТЪ ЦАРСТВІЕ ТВОЕ.
3. ДА БУДЕТЪ ВОЛЯ ТВОЯ. ЯКО НА НЕБЕСИ И НА ЗЕМЛИ.
4. ХЛѢБЪ НАШЪ НАСУЩНЫЙ ДАЖДЬ НАМЪ ДНЕСЬ.
5. И ОСТАВИ НАМЪ ДОЛГИ НАША, ЯКОЖЕ И МЫ ОСТАВЛЯЕМЪ ДОЛЖНИКОМЪ НАШИМЪ.
6. И НЕ ВВЕДИ НАСЪ ВО ИСКУШЕНІЕ.
7. НО ИЗБАВИ НАСЪ ОТЪ ЛУКАВАГО.

ЯКО ТВОЕ ЕСТЬ ЦАРСТВО, И СИЛА И СЛАВА ВО ВѢКИ, АМИНЬ. (Мат. 6, 9—13).

В. — Чтобы удобнѣйше розсмотрѣти молитву Господню, якъ можно роздѣлити ю?

О. — На ПРИЗЫВАНІЕ, СЕДЕМЬ ПРОШЕНІЙ и СЛАВОСЛОВІЕ.

О ПРИЗЫВАНІИ.

В. — Якъ смѣеме мы называти Бога ОТЦЕМЪ?

О. — По вѣрѣ во Іисуса Христа и по благодати возрожденія: ЕЛИЦЫ ПРІЯША ЕГО, ДАДЕ ИМЪ ОБЛАСТЬ ЧАДОМЪ БОЖІИМЪ БЫТИ, ВѢРУЮЩИМЪ ВО ИМЯ ЕГО: ИЖЕ НЕ ОТЪ КРОВЕ, НИ ОТЪ ПОХОТИ ПЛОТСКІЯ, НИ ОТЪ ПОХОТИ МУЖЕСКІЯ НО ОТЪ БОГА РОДИШАСЯ. (Іоанна 1 , 12, 13).

В. — Завсе ли треба говорити: ОТЧЕ НАШЪ, хотя кто и одинъ молится?

О. — Непремѣнно, про тое, что мы повинны молитися не за себе только, но такожь и за другихъ.

В. — Для чего въ призываніи треба говорити: ИЖЕ ЕСИ НА НЕБЕСѢХЪ?

О. — Для того, чтобы при вступленіи въ молитву, лишити все земное и тлѣнное и вознестися розумомъ и сердцемъ къ небесному, вѣчному и Божественному.

О ПЕРВОМЪ ПРОШЕНІИ.

В. — Не святое ли имено Божіе?

О. — Безъ сомнѣнія, оно святое само по себѣ. СВЯТО ИМЯ ЕГО. (Луки 1, 49).

В. — Якъ же може оно еще святитися?

les, and which they delivered to all believers:

OUR FATHER, WHO ART IN THE HEAVENS!

1. HALLOWED BE THY NAME,
2. THY KINGDOM COME;
3. THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH;
4. GIVE US THIS DAY OUR BREAD;
5. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS;
6. AND LEAD US NOT INTO TEMPTATION;
7. BUT DELIVER US FROM EVIL;

FOR THINE IS THE KINGDOM, THE POWER AND THE GLORY, FOREVER and EVER. AMEN. (Mat. vi. 9, 13).

Q. In order the better to consider the Lord's prayer, how may we divide it?

A. — Into the INVOCATION, seven PETITIONS, and the DOXOLOGY.

ON THE INVOCATION.

Q. — How dare we call God FATHER?

A. By faith in Jesus Christ, and by the grace of regeneration: AS MANY AS RECEIVED HIM, TO THEM GAVE HE POWER to BECOME THE SONS OF GOD, even TO THEM THAT BELIEVE ON HIS NAME; which WERE BORN, NOT OF BLOOD, NOR OF THE WILL OF THE FLESH, nor OF THE WILL OF MAN, BUT OF GOD. (John i. 12, 13).

Q. — Must we say: OUR FATHER, even when we pray alone?

A. — Certainly, because we must pray not only for ourselves, but for others as well.

Q. — Why in the invocation do we say: WHO ART IN THE HEAVENS?

A. — That, entering upon prayer, we may leave everything earthful and corruptible, and raise our minds and hearts to what is heavenly, everlasting and Divine.

ON THE FIRST PETITION.

Q. — Is not God's name holy?

A. — Doubtless, it is holy in itself: HOLY IS HIS NAME. (Luke i. 49).

Q. — How then can it yet be hallowed?

О. — Оно може святитися въ человѣнахъ, то есть вѣчная святость Его въ нихъ являтися може: Во первыхъ, коли мы, маючи въ мысляхъ и въ сердцѣ име но Божіе, такъ живеме, якъ требуе Его святость, и такою жизнію прославляеме Бога; по друге, коли, дивлячись на нашу добрую жизнь, и другіи прославляютъ Бо га: ТАКО ДА ПРОСВѢТИТСЯ СВѢТЪ ВАШЪ ПРЕДЪ ЧЕЛОВѢКИ, ЯКО ДА ВИ ДЯТЪ ВАША ДОБРАЯ ДѢЛА, И ПРОСЛАВЯТЪ ОТЦА ВАШЕГО, ИЖЕ НА НЕБЕСѢХЪ. (Мат. 5, 16).

A. — It may be hallowed in men; that is, His eternal holiness may be manifested in them: First, when we, having in our thoughts and heart the Name of God, so live as His ho liness requires and thus glorify God; secondly, when others also, seeing our good lives, glorify God: LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS, AND GLORIFY YOUR FATHER WHO IS IN HEAVEN. (Mat. v. 16).

О ДРУГОМЪ ПРОШЕНІИ.

В. — О якомъ царствіи Божіемъ говорится въ другомъ прошеніи молитвы Гос подней?

О. — О царствѣ БЛАГОДАТНОМЪ, ко торое, по Апостолу, есть ПРАВДА И МИРЪ и РАДОСТЬ О ДУСѢ СВЯТѢ. — (Рим. 14, 17).

В. — Неужели не пришло еще сіе Царствіе?

О. — Для денѣкоторыхъ не пришло е- ще во всей силѣ, а для другихъ и совсѣмъ не пришло, если еще ЦАРСТВУЕТЪ ГРѢХЪ ВЪ МЕРТВЕННѢМЪ ТѢЛѢ. ВО ЕЖЕ ПОСЛУШАТИ ЕГО ВЪ ПОХОТѢХЪ ЕГО. (Рим. 6, 12).

ON THE 2-ND PETITION.

Q. — What is the KINGDOM of God, spoken of in the second petiti on of the Lord's Prayer?

A. — The kingdom of GRACE, which, as St. Paul says, is RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST. — (Rom. xiv. 17).

Q. — Is not this kingdom come already?

A. — To some it has not yet come in its full sense; while to others it has not come at all, inasmuch, as SIN STILL REIGNS IN THEIR MORTAL BODIES, THAT They should OBEY IT IN THE LUSTS THEREOF. (Rom. vi. 12.).

О ТРЕТЬЕМЪ ПРОШЕНІИ.

В. — Что означае прошеніе: ДА БУДЕТЪ ВОЛЯ ТВОЯ?

О. — Черезъ сіе мы просиме Бога, чтобы все, что мы робиме и что съ нами случается, происходило не такъ, якъ мы желаеме, но якъ угодно Богу, про тое что мы часто погрѣшаеме въ нашихъ же ланіяхъ.

В. — Про что мы просиме исполненія воли Божіей НА ЗЕМЛИ именно такъ, ЯКЪ НА НЕБЕСИ?

О. — Про тое, что на небеси святыи Ангели и блаженныи человѣки, всѣ безъ изъятія, завсе и во всемъ исполняютъ во лю Божію.

ON THE THIRD PETITION.

Q. — What means the petition, — THY WILL BE DONE?

A. — Hereby we ask God, that all we do, and all that befalls us, may be ordered not as we will, but as plea ses Him, because we often err in our wishes.

Q. — Why do we ask that God's will be done on earth AS IN HEAVEN?

A. — Because in heaven the holy Angels and Saints, all without excep tion, always, and in all things fulfil God's will.

О ЧЕТВЕРТОМЪ ПРОШЕНІИ.

В. — Что тажкое ХЛѢБЪ НАСУЩНЫЙ? ..

О. — Хлѣбъ, который намъ потребный для нашего существованія или жизни.

В. — Съ якими мыслями треба прино сити Богу прошеніе о хлѣбѣ насущномъ?

ON THE 4TH PETITION.

Q. — What is BREAD FOR SUBSISTENCE?

A. — The bread which we need for our existence or life.

Q. — With what thoughts should we ask of God this bread?

О. — Согласно съ наставленіемъ Господа нашего Іисуса Христа, треба просити не больше, якъ насущного хлѣба, то есть, необходимого пропитанія, и такожь необходимого для жизни одѣянія и жилища.

В. — Для чего указуется просити насущного хлѣба только ДНЕСЬ, то есть, на днешній день?

..О. — Для того, чтобы мы не старались о будущемъ чрезмѣрно, а надѣялись въ томъ на Бога. — НЕ ПЕЦЫТЕСЯ УБО НА УТРЕЙ, УТРЕННІЙ бо собою ПЕЧЕТСЯ: ДОВЛѢЕТЪ ДНЕВИ ЗЛОБА ЕГО. (Мат. 6, 34). — ВѢСТЬ БО ОТЕЦЪ ВАШЪ НЕБЕСНЫЙ, ЯКО ТРЕБУЕТЕ СИХЪ ВСѢХЪ. (ст. 32).

В. — Якій може быти насущный хлѣбъ для души?

О. — Слово Божіе, и Тѣло и Кровь Христова. — НЕ О ХЛѢБѢ ЕДИНОМЪ живъ БУДЕТЪ ЧЕЛОВѢКЪ, НО О ВСЯКОМЪ ГЛАГОЛѢ, ИСХОДЯЩЕМЪ ИЗЪ УСТЪ БОЖІИХЪ. (Мат. 4, 4).

О ПЯТОМЪ ПРОШЕНІИ.

В. — Что треба розумѣти въ молитвѣ Господней подъ именемъ ДОЛГОВЪ НАШИХЪ?

О. — Грѣхи наши.

В. — А кто суть должники наши?

О. — Люди, которыи не отдали намъ того, что должны были отдати по закону Божію, якъ, наприм., не оказали любви, а вражду.

В. — Якимъ способомъ, при правосудіи Божіемъ, можеме мы надѣятися прощенія долговъ нашихъ?

О. — Черезъ ходатайство Іисуса Христа. ЕДИНЪ БО ЕСТЬ БОГЪ, И ЕДИНЪ ХОДАТАЙ БОГА И ЧЕЛОВѢКОВЪ. ЧЕЛОВѢКЪ ХРИСТОСЪ ІИСУСЪ, ДАВЫЙ СЕБЕ ИЗБАВЛЕНІЕ ЗА ВСѢХЪ. (1 Тимофею .2, 5, 63).

В. — Что буде, если мы просиме у Бога отпущенія грѣховъ нашихъ, а сами другимъ не отпущаеме?

О. — Въ томъ разѣ не получиме и мы прощенія: АЩЕ БО ОТПУЩАЕТЕ ЧЕЛОВѢКОМЪ СОГРШЕНІЯ ИХЪ, ОТПУСТИТЪ И ВАМЪ ОТЕЦЪ ВАШЪ НЕБЕСНЫЙ: АЩЕ ЛИ НЕ ОТПУЩАЕТЕ ЧЕЛОВѢКОМЪ СОГРѢШЕНІЯ ИХЪ, НИ ОТЕЦЪ ВАШЪ ОТПУСТИТЪ ВАМЪ СОГРѢШЕНІЙ ВАШИХЪ. (Мат. 6, 14, 15)

A. — Agreeably with the instruction of our Lord Jesus Christ, we should ask no more than BREAD FOR SUBSISTENCE; that is, necessary food, and such clothing and shelter as likewise necessary for life.

Q. — Why are we directed to ask for bread for substinence only today, that is for this day?

A. — That we may not be too anxious about the future, but trust for that to God. TAKE THEREFORE NO THOUGHT FOR THE MORROW, FOR THE MORROW SHALL TAKE THOUGHT FOR THE THINGS OF ITSELF; SUFFICIENT UNTO THE DAY IS the EVIL THEREOF. (Mat. vi. 34). — FOR YOUR HEAVENLY FATHER KNOWETH THAT YOU HAVE NEED OF ALL THESE THINGS (Ib. 32).

Q. — What is the bread of subsistence for the soul?

A. — The word of God, and the Body and Blood of Christ. MAN shall NOT LIVE BY BREAD ALONE, BUT BY EVERY WORD THAT PROCEEDETH OUT OF THE MOUTH OF GOD. (Mat. iv. 4.).

ON THE FIFTH PETITION.

Q. — What is meant in the Lord's Prayer by OUR DEBTS?

A. — Our sins.

Q. — But who are OUR DEBTORS?

A. — People, who have not rendered us that which they owed us by the law of God; as, for instance, have not shown us love, but malice.

Q. — If God is just, how can we be forgiven our debts?

A. — Through the mediation of Jesus Christ. FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWEEN GOD AND MAN, THE MAN JESUS CHRIST, WHO gave HIMSELF A RANSOM for ALL. — (Tim. ii. 5, 6).

Q. — What will be the consequence if we ask God to forgive us our sins, but we ourselves do not forgive to others?

A. In that case neither shall we be forgiven; FOR IF YE FORGIVE MEN THEIR TRESPASSES, your HEAVENLY FATHER will ALSO FORGIVE YOU; BUT IF you forGIVE NOT MEN THEIR TRESPASSES NEITHER WILL YOUR FATHER FORGIVE YOU YOUR TRESPASSES. (Mat. vi. 14, 15).

О ШЕСТОМЪ ПРОШЕНІИ.

В. — Что треба розумѣти въ молитвѣ Господней подъ именемъ ИСКУШЕНІЯ?

О. — Опасность стратити вѣру, или впасти въ тяжкій грѣхъ.

В. — О чемъ просиме въ сихъ словахъ молитвы: НЕ ВВЕДИ НАСЪ ВО ИСКУШЕНІЕ?

О. — Во первыхъ, о томъ, чтобы Богъ не допустилъ насъ до искушенія; по друге, о томъ, чтобы Онъ, если треба намъ быти испытанными и очищенными через искушенія, не предалъ насъ искушенію совсѣмъ и не допустилъ насъ до паденія.

ON THE 6TH PETITION.

Q. — What is meant in the Lord's Prayer by TEMPTATION?

A. — The danger of losing the faith, or falling into sin.

Q. — What do we ask in these words of the prayer: LEAD us NOT INTO TEMPTATION?

A. — First, that God suffer us not to be lead into temptation; secondly, that if it be needful for us to be tried and purified through temptation, He give us not up wholly to temptation, not suffer us to fall.

О СЕДЬМОМЪ ПРОШЕНІИ.

В. — Чего просиме въ сихъ словахъ молитвы: ИЗБАВИ НАСЪ ОТЪ ЛУКАВОГО?

О. — Просиме избавленія отъ всякого зла, якое може насъ постигнути въ мірѣ, который, отъ часу першого грѣха, ВЕСЬ ВО ЗЛѢ ЛЕЖИТЪ (1 Іоанна 5, 9) въ особенности же отъ зла грѣха, и отъ лукавыхъ внушеній и навѣтовъ духа злобы, діавола.

ON THE 7-TH PETITION.

Q. — What do we ask in these words of the prayer: DELIVER US FROM EVIL?.

A. — We ask for deliverance from all evil that can reach us in THE WORLD, which since the fall lieth in WICKEDNESS; (1 John v. 19); but especially from the evil of sin, and from the evil suggestions and snares of the spirit of evil, which is the devil.

О СЛАВОСЛОВІИ.

В. — Для чего до молитвы Господней присоединено СЛАВОСЛОВІЕ?

О. — Во первыхъ, для того, чтобы мы, просячи себѣ отъ Отца небесного милостей, въ той же часъ воздавали Ему справедливое почтеніе; по друге, для того, что бы мыслію о Его вѣчномъ царствѣ, силѣ и славѣ больше и больше утверждались въ надеждѣ, что Онъ даруе намъ просимое, бо сіе въ Его власти и относится до Его славы.

В. — Что означае слово АМИНЬ?

О. — Означае: ИСТИННО, или ДА БУДЕТЪ.

ON THE DOXOLOGY.

Q. — Why to the Lord's Prayer the DOXOLOGY is subjoined?

A. — First, that when we ask mercies for ourselves from our heavenly Father, we may at the same time render Him a just honour; secondly, that by the thought of His everlasting kingdom, power, and glory, we may be more and more established in the hope, that He will give us what we ask, because this is in His power, and pertains to His glory.

Q. — What means the WORD AMEN?

A. — It means VERILY, or SO BE IT.

О УЧЕНІИ БЛАЖЕНСТВА.

В. — Что треба присоединити до молитвы, чтобы утвердитися въ надеждѣ спасенія и блаженства?

О. — Власный подвигъ для достиженія блаженства. О семъ говоритъ Самъ Господь: ЧТО МЯ ЗОВЕТЕ: ГОСПОДИ, ГОСПОДИ, И НЕ ТВОРИТЕ ЯЖЕ ГЛАГОЛЮ? (Луки 6, 46). НЕ ВСЯКЪ ГЛАГО

ON THE DOCTRINES OF BLESSEDNESS.

Q. — What must we join with prayer, in order to be strengthened in the hope of salvation and blessedness?

A. — Our own exertions for the attainment of blessedness. Of this point the Lord Himself says: WHY CALL YE ME: LORD, LORD, and DO NOT THE THINGS WHICH

ЛЯЙ МИ: ГОСПОДИ, ГОСПОДИ, ВНИДЕТЪ ВЪ ЦАРСТВІЕ НЕБЕСНОЕ, НО ТВОРЯЙ ВОЛЮ ОТЦА МОЕГО, ИЖЕ ЕСТЬ НА НЕБЕСѢХЪ. (Мат. 7, 21).

В. — Якая наука може руководствовати въ семъ подвигѣ?

О. — Наука Господа нашего Іисуса Христа, коротко предложенная въ Его изреченіяхъ о Блаженствѣ.

В. — Сколько такихъ изреченій?

О. — Слѣдующіи ДЕВЯТЬ:

1. БЛАЖЕННИ НИЩІИ ДУХОМЪ. ЯКО ТѢХЪ ЕСТЬ ЦАРСТВІЕ НЕБЕСНОЕ.

2. БЛАЖЕННИ ПЛАЧУЩІИ, ЯКО ТІИ УТѢШАТСЯ.

3. БЛАЖЕННИ КРОТЦЫИ, ЯКО ТІИ НАСЛѢДЯТЪ ЗЕМЛЮ.

4. БЛАЖЕННИ АЛЧУЩІИ И ЖАЖДУЩІИ ПРАВДЫ, ЯКО ТІИ НАСЫТЯТСЯ.

5. БЛАЖЕННИ МИЛОСТИВЫИ, ЯКО ТІИ ПОМИЛОВАНЫ БУДУТЪ.

6. БЛАЖЕННИ ЧИСТІИ СЕРДЦЕМЪ, ЯКО ТІИ БОГА УЗРЯТЪ.

7. БЛАЖЕННИ МИРОТВОРЦЫ, ЯКО ТІИ СЫНОВЕ БОЖІИ НАРЕКУТСЯ.

8. БЛАЖЕННИ ИЗГНАННИ ПРАВДЫ РАДИ, ЯКО ТѢХЪ ЕСТЬ ЦАРСТВІЕ НЕБЕСНОЕ.

9. БЛАЖЕННИ ЕСТЕ, Егда ПОНОСЯТЪ ВАМЪ, И ИЖДЕНУТЪ, И РЕКУТЪ ВСЯКЪ ЗОЛЪ ГЛАГОЛЪ, НА ВЫ ЛЖУЩЕ МЕНЕ РАДИ. РАДУЙТЕСЯ И ВЕСЕЛИТЕСЯ, ЯКО МЗДА ВАША МНОГА НА НЕБЕСѢХЪ. (Мат. 5, 3—12).

В. — Что треба сказати о всѣхъ сихъ изреченіяхъ, для правильного уразумѣнія ихъ?

О. — Господь предложилъ въ сихъ изреченіяхъ науку достиженія блаженства, якъ именно говоритъ Евангеліе: ОТВЕРЗ УСТА СВОЯ УЧАШЕ. Но яко кротокъ и смиренъ сердцемъ, Онъ предложилъ науку Свою не повелѣваючи, а ублажаючи

I SAY? (Luke vi. 46). NOT EVERY ONE THAT SAITH UNTO ME: LORD, LORD, SHALL ENTER IN TO THE KINGDOM OF HEAVEN BUT HE THAT DOETH THE will OF MY FATHER, WHICH IS IN HEAVEN. Mat. vii. 21).

Q. — What doctrine may we take as our guide in these exertions?

A. — The doctrine of our LORD Jesus Christ, which is briefly set forth in His BEATITUDES, or sentences on blessedness.

Q. — How many such sentences are there?

A. — THE NINE following:

1. — BLESSED ARE THE POOR IN SPIRIT; FOR THEIRS IS the KINGDOM OF HEAVEN.

2. — BLESSED ARE THEY that MOURN; FOR THEY SHALL BE COMFORTED.

3. — BLESSED ARE the MEEK: FOR THEY SHALL INHERIT the EARTH.

4. — BLESSED ARE THEY WHICH HUNGER and THIRST WHICH DO HUNGER AND THIRST AFTER RIGHTEOUSNESS: FOR THEY SHALL BE FILLED.

5. — BLESSED ARE the MERCIFUL: FOR THEY SHALL OBTAIN MERCY.

6. — BLESSED ARE THE PURE IN HEART; FOR THEY SHALL SEE GOD.

7. — BLESSED ARE THE PEACEMAKERS; FOR THEY SHALL BE CALLED THE CHILDREN of GOD..

8. — BLESSED ARE THEY WHICH ARE PERSECUTED for RIGHTEOUSNESS' SAKE; FOR THEIRS IS THE KINGDOM OF HEAVEN.

9. — BLESSED ARE YE, WHEN MEN SHALL REVILE YOU, and PERSECUTE YOU, AND SHALL SAY ALL MANNER OF EVIL AGAINST YOU FALSELY, .FOR MY SAKE. REJOICE AND BE GLAD: FOR GREAT IS YOUR REWARD IN HEAVEN. (Mat. v. 3. 12).

Q. — What is to be observed of all these sentences, in order to their right understanding?

A. — This; that the Lord proposed in these sentences a DOCTRINE for the attainment of blessedness, as is expressly said in the Gospel; HE OPENED HIS mouth, and TAUGHT; but, being meek and lowly of heart, HE PROPOSED HIS DOCTRINE

БОГЪ во св. Тройцѣ и святыи — наслѣдники вѣчнаго блаженства.
God in Holy Trinity and the Saints of everlasting blessedness.

тѣхъ, которыи свободно примутъ и будут исполняти ю.

NOT IN THE FORM OF COMMANDMENT, BUT OF BLESSING TO THOSE, who should of their own free will receive and fulfil it.

О ПЕРВОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая первая заповѣдь Господня для достиженія блаженства?

О. — Желающіи блаженства повинны быти НИЩИМИ ДУХОМЪ, або мати духовное убѣжденіе, что мы ничего своего не маеме, а маеме только то, что даруе Богъ, и что ничего доброго не можеме сдѣлати безъ Божіей помощи и благодати; и такимъ способомъ, вмѣняти себе за ничто.

В. — Что обѣщае Господь нищимъ духомъ?

О. — Царствіе небесное.

В. — Якимъ способомъ принадлежитъ имъ Царствіе небесное?

ON THE FIRST BEATITUDE.

Q. — What is the Lord's first commandment of blessedness?

A. — They who wish blessedness, must be POOR IN SPIRIT, or have a spiritual conviction that we have nothing of our own, nothing, but God bestows upon us, and that we can do nothing without God's help and grace, thus counting ourselves as nothing.

Q. — What does our Lord promise to the poor in spirit?

A. — The kingdom of heaven.

Q. — How is the kingdom of heaven theirs?

О. — Въ нынѣшней жизни внутренно и начинательно, посредствомъ вѣры и надежды; а въ будущей совершительно, черезъ участіе въ блаженствѣ вѣчномъ.

A. — In the present life inwardly and commencingly, by faith and hope; but in the life to come, by their being made partakers of everlasting blessedness.

О ДРУГОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая другая заповѣдь Господня для блаженства?

О. — Желающіи блаженства повинны быти ПЛАЧУЩИМИ, або мати печаль и сокрушеніе сердца и правдивыи слезы о томъ, что мы несовершенно и недостойно служиме Господу, или даже заслуживаеме гнѣвъ Его нашими грѣхами: ПЕЧАЛЬ БО, ЯЖЕ ПО БОЗѢ, ПОКАЯНІЕ НЕРАСКАЯННО ВО СПАСЕНІЕ СОДѢЛОВАЕТЪ: А СЕГО МІРА ПЕЧАЛЬ СМЕРТЬ СОДѢЛОВАЕТЪ. (2 Кор. 7, 10).

В. — Что Господь обѣщае въ особенности плачущимъ?

О. — То, что они утѣшатся, або будутъ мати утѣшеніе благодатное, состоящее въ отпущеніи грѣховъ и въ мирѣ совѣсти.

ON THE SECOND BEATITUDE.

Q. — What is the Lord's second commandment?

A. — They who wish blessedness, must MOURN, or have sorrow and contrition of heart, with unfeigned tears, for that we so imperfectly and unworthy SERVE the LORD, or even rather deserve His anger by our sins: for GODLY SORROW WORKETH REPENTANCE unto SALVATION NOT TO BE REPENTED OF; BUT THE SORROW of THIS WORLD WORKETH DEATH. — (2 Cor. vii. 10).

Q. — What special promise does the Lord make to mourners?

A. — That they SHALL BE COMFORTED, or have grace, consisting in the pardon of sins and in peace of conscience.

О ТРЕТЬЕЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая третья заповѣдь Господня для блаженства?

О. — Желающіи блаженства, повинны быти КРОТКИМИ, або мати тихое расположеніе духа, соединенное со осторожностію, чтобы никого не роздражати и ничѣмъ не роздражатися, не роптати не только на Бога, но и на людей, и коли происходитъ что нибудь противное желаніямъ нашимъ, не предаватися гнѣву, не превозноситися.

В. — Что Господь обѣщае кроткимъ?

О. — То, что они НАСЛѢДУЮТЪ ЗЕМЛЮ.

В. — Якъ розумѣти сіе обѣщаніе?

О. — Въ отношеніи до послѣдователей Христовыхъ вообще оно есть предсказаніе, которое исполнилось буквально: ибо завсе кроткіи христіане, замѣсто того, чтобы истребленными быти яростію погановъ, наслѣдовали вселенную, которою попередно они обладали.

ON THE THIRD BEATITUDE.

Q. — What is the Lord's third commandment for blessedness?

A. — They who wish blessedness, must be MEEK, or have quiet disposition of spirit, joined with care neither to offend any man, nor be offended at anything one's self; that we never murmur against God, nor even against men, and when anything falls against our wishes, we should not give way to anger, and not exalt ourselves.

Q. — What is promised by the Lord to the meek?

A. — That they shall INHERIT THE EARTH.

Q. — How are we to understand this promise?

A. — As regards Christ's followers generally it is a prediction which has been literally fulfilled; for ever meek Christians, instead of being destroyed by the fury of the heathen, have inherited the universe, which the heathen formerly possessed.

О ЧЕТВЕРТОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая четвертая заповѣдь Господня для блаженства?

О. — Желающіи блаженства повинны быти АЛЧУЩИМИ И ЖАЖДУЩИМИ ПРАВДЫ.

В. — Кто суть алчущіи и жаждущіи правды?

О. — Тѣ, которыи, любячи дѣлати добро, не почитаютъ себе праведниками, не полагаются на свои добрыи дѣла, не признаютъ себе грѣшными и повинными передъ Богомъ, и которыи желаніемъ и молитвою вѣры, якъ духовной пищи и питія, алчутъ и жаждутъ благодатного оправданія черезъ Іисуса Христа.

В. — Что Господь обѣщае алчущимъ и жаждущимъ правды?

О. — То, что они НАСЫТЯТСЯ, або получатъ внутренній миръ и силы робити добро, подаваемыхъ благодатію оправдывающею.

ON THE FOURTH BEATITUDE.

Q. What is the Lord's fourth commandment for blessedness?

A. — They who wish blessedness, must HUNGER and THIRST AFTER RIGHTEOUSNESS.

Q. — Who are they that HUNGER AND THIRST AFTER RIGHTEOUSNESS?

A. — They who, while they love to do good, yet count not themselves righteous, nor rest on their own good works, but acknowledge themselves sinners and guilty before God; and who, by the wish and prayer of faith, hunger and thirst after the justification of grace through Jesus Christ.

Q. — What does the Lord promise to them who hunger and thirst after righteousness?

A. — That they shall be satiated, or receive inward peace and strength to do good, given by justifying grace.

О ПЯТОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая пятая заповѣдь Господня для блаженства?

О. — Желающіи блаженства повинны быти МИЛОСТИВЫ: 1) Алчущого накормити. 2) жаждущого напоити. 3) одѣти голого, или мающого недостатокъ въ необходимой и приличной одеждѣ: 4) посѣтити находящогося въ темницѣ; 5) посѣтити хворого, послужити ему и помочи его выздоровленію, или христіанскому приготовленію до смерти; 6) странника приняти въ домъ и упокоити; 7) погребати умершихъ въ бѣдности.

В. — Что Господь обѣщае милостивымъ?

О. — То, что они ПОМИЛОВАНЫ БУДУТЪ.

В. — Якое тутъ розумѣется помилованіе?

О. — Помилованіе отъ вѣчного за грѣхи осужденія на судѣ Божіемъ.

ON THE FIFTH BEATITUDE.

Q. — What is the Lord's FIFTH commandment for blessedness?

A. — They who wish blessedness, must be MERCIFUL:

1. — To feed the the hungry.
2. — To give drink to the thirsty.
3. — To clothe the naked, or such as have not necessary and decent clothing
4. — To visit them that are in the prison.
5. — To visit the sick, minister to them, and HELP their recovery, or aid them to a Christian preparation for death.
6. — To show hospitality to strangers.
7. — To bury them that have died in poverty.

Q. — What does the Lord promise to the merciful?

A. — That they shall OBTAIN MERCY.

Q. — What mercy is here to be understood?

A. — That of being delivered from everlasting condemnation for sin at God's judgement.

О ШЕСТОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая шестая заповѣдь блаженства?

О. — Желающіи блаженства повинны быти ЧИСТЫ СЕРДЦЕМЪ, або отгоняти отъ своихъ сердецъ всякое незаконное желаніе и помышленіе, и всякое пристрастіе до земныхъ предметовъ, и непрестанно соблюдати въ сердцѣ памятованіе о Богѣ и Господѣ Іисусѣ Христѣ съ вѣрою и любовію.

В. — Что Господь обѣщае чистымъ сердцемъ??

О. — То, что они БОГА УЗРЯТЪ, что есть обѣщаніе высокой степени блаженства вѣчного.

ON THE SIXTH BEATITUDE.

Q. — What is the Lord's sixth commandment for blessedness?

A. — They who wish blessedness, must be PURE IN HEART, or keep away from every unlawful wish and thought, and every affection for earthly things and ever keeping there the remembrance of God and our Lord Jesus Christ with faith and charity.

Q. — What does the Lord promise to the pure in heart?

A. — That they SHALL SEE GOD which is the promise of the highest degree of everlasting blessedness.

О СЕДЬМОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая седьмая заповѣдь Господня для блаженства?

О. — Желающіи блаженства повинны БЫТИ МИРОТВОРЦЫ, або поступати со всѣми дружелюбно, и не подавати причины до несогласія; если случится несогласіе, мы повинны всевозможно прекращати его, даже съ уступкою нашего права, если только сіе не противно долгу, и ни для кого не шкодливо, старатися и другихъ враждующихъ межи собою примиряти, а коли не можеме, повинны молити Бога о ихъ примиреніи.

В. — Что Господь обѣщае миротворцамъ? .

О. — То, что они НАРЕКУТСЯ СЫНАМИ БОЖІИМИ.

ON THE SEVENTH BEATITUDE.

Q. — What is the Lord's seventh commandment for blessedness?

A. — They who wish blessedness, must be PEACEMAKERS, or live friendly with all men, and give no occasion for disagreement; if any arise, we must try all possible means to put a stop to it, even by yielding our own right, unless this be against duty, or hurtful to any order; if others are at enmity, we must do all we can to reconcile them, and if we fail, we must pray to God for their reconciliation.

Q. — What does the Lord promise to peace makers?

A. — That they SHALL BE CALLED THE SONS OF GOD, who came upon earth to reconcile fallen man with God's justice.

О ОСЬМОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая осьмая заповѣдь Господня для блаженства?

О. — Желающіи блаженство повинны быти готовы ПРЕТЕРПѢТИ ГОНЕНІЕ ЗА ПРАВДУ, НЕ ИЗМѢНЯЮЧИ ЕЙ.

В. — Что Господь обѣщае гонимымъ за правду?

О. — ЦАРСТВІЕ НЕБЕСНОЕ, якъ бы въ замѣнъ того, чего лишаются они черезъ гоненіе, подобно якъ тое обѣщано нищимъ духомъ въ исполненіе чувства недостатка и скудости.

ON THE EIGHTH BEATITUDE.

Q. — What is the Lord's eighth commandment for blessedness?

A. — They who wish blessedness, must be ready TO ENDURE PERSECUTION for RIGHTEOUSNESS SAKE, without betraying it.

Q. — What does the Lord promise to those who are persecuted for righteousness' sake?

A. — The KINGDOM OF HEAVEN, as if in recompense for what they lose through persecution; in like manner as the same is promised to the poor in spirit, to make up for the feeling of want and privation.

Ибо такъ возлюбилъ Богъ міръ, что отдалъ Сына Своего единороднаго, дабы всякій, вѣрующій въ Него, не погибъ, но имѣлъ жизнь вѣчную.
(Іоан. 3; 16).

❖

For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.
(John 3:16).

❖

Ибо это есть любовь къ Богу, чтобы мы соблюдали заповѣди Его. (Іоан. 5, 3).
Сія есть заповѣдь Моя, да любите другъ друга, какъ Я возлюбилъ васъ. Нѣтъ больше той любви, какъ если кто положитъ душу свою за друзей своихъ.
(Іоанна 15; 12-13).

❖ ❖

For this is the love of God that we keep His commandments. (1 John 5:3).
This is My commandment, that ye love one another, as I have loved you.
Greater love no man hath than this, that a man lay down his life for his friends. (John 15: 12, 13).

❖

Кто говоритъ: «Я люблю Бога», а брата своего ненавидитъ, тотъ лжецъ: ибо не любящій брата своего, котораго видитъ, какъ можетъ любить Бога, котораго не видитъ?.

(1 Іоан. 4; 20).

❖

If a man says: I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?.

(1 John 4:20).

О ДЕВЯТОЙ ЗАПОВѢДИ БЛАЖЕНСТВА.

В. — Якая девятая заповѣдь Господня для блаженства?

О. — Желающіи блаженства, повинны быти готовы СЪ РАДОСТЬЮ ПРИНЯТИ ПОНОШЕНІЕ, ГОНЕНІЕ, БѢДСТВІЕ И САМУЮ СМЕРТЬ ЗА ИМЯ ХРИСТОВО И ЗА ПРАВДИВУЮ ПРАВОСЛАВНУЮ ВѢРУ.

В. — Якъ называется подвигъ, требуемый сею заповѣдію?

О. — Подвигъ мученическій.

В. — Что обѣщае Господь за сей подвигъ?

О. — ВЕЛИКУЮ НАДГОРОДУ НА НЕБЕСАХЪ, т. е., особенную и высокую степень блаженства.

ON THE NINTH BEATITUDE.

Q. — What is the Lord's ninth commandment for blessedness?

A. — They who wish blessedness, must be ready TO TAKE WITH JOY REPROACH, PERSECUTION, SUFFERING, AND DEATH ITSELF, FOR THE NAME OF CHRIST, AND FOR THE TRUE ORTHODOX FAITH.

Q. — What is the name for the course required by this commandment?

A. — The course of MARTYRDOM.

Q. — What does the Lord promise for this course?

A. A GREAT REWARD in HEAVEN; that is, a special and high degree of blessedness.

О ЛЮБВИ.

В. — Якое мае быти дѣйствіе и плодъ правдивой вѣры въ христіанинѣ?

О. — ЛЮБОВЬ, и сообразныи съ нею добрыи дѣла: О ХРИСТѢ БО ІИСУСѢ, говоритъ апостолъ Павелъ, НИ ОБРѢЗАНІЕ ЧТО МОЖЕ, НИ НЕОБРѢЗАНІЕ, НО ВѢРА ЛЮБОВІЮ ПОСПѢШЕСТВУЕМА. (Галат. 5, 6).

В. — Не досыть ли для христіанина одной вѣры, БЕЗЪ ЛЮБВИ И ДОБРЫХЪ ДѢЛЪ?

О. — Не досыть. Ибо вѣра безъ любви и добрыхъ дѣлъ есть не дѣйствующая и мертвая, а про тое не може привести до вѣчной жизни: НЕ ЛЮБЯЙ БО БРАТА, ПРЕБЫВАЕТЪ ВЪ СМЕРТИ. (Іоан. 3, 14). ЯКАЯ ПОЛЬЗА, БРАТІЕ МОЯ, АЩЕ ВѢРУ ГЛАГОЛЕТЪ КТО ИМѢТИ, ДѢЛЪ ЖЕ НЕ МАЕ? РАЗВѢ МОЖЕТЪ ВѢРА СПАСТИ ЕГО? ЯКЪ ТѢЛО БЕЗЪ ДУХА МЕРТВО ЕСТЬ, ТАКО И ВѢРА БЕЗЪ ДѢЛЪ МЕРТВА ЕСТЬ. (Іоанна 2, 26).

В. — Не може ли человѣкъ спастися любовію и добрыми дѣлами, БЕЗЪ ВѢРЫ?

О. — Не може быти, чтобы человѣкъ, не мающій вѣры въ Бога, правдиво любилъ Его. При томъ человѣкъ, поврежденный грѣхомъ, не може робити правдиво добрыхъ дѣлъ, если не получитъ черезъ вѣру въ Іисуса Христа духовной силы или благодати Божіей. — БЕЗЪ ВѢРЫ НЕ ВОЗМОЖНО УГОДИТИ БОГУ: ВѢРОВАТИ ЖЕ ПОДОБАЕТЪ ПРИХО-

ON CHARITY.

Q. — What should be the effect and fruit of true faith in the Christian?

A. — CHARITY or LOVE, and GOOD DEEDS comfortable thereto.

Q. — Is not faith alone enough for a Christian, WITHOUT LOVE and GOOD WORKS?

A. No; for faith without love and good works is inactive and dead, and so cannot lead to eternal life: HE THAT LOVETH NOT HIS BROTHER, ABIDETH IN DEATH. — (1 John iii. 14). WHAT DOTH IT PROFIT, MY BRETHREN, though A MAN SAY HE HATH FAITH, AND HAVE NO WORKS? CAN FAITH SAVE HIM? FOR AS THE BODY WITHOUT THE SPIRIT IS DEAD, SO FAITH WITHOUT WORKS IS DEAD ALSO. (James ii. 14, 26).

Q. — May not a man be saved by love and good deeds, without faith?

A. — It is impossible that a man who has not faith in God, should really love Him; besides, man, being ruined by sin, cannot do really good works, unless he receive through faith in Jesus Christ spiritual strength or GRACE FROM GOD. — WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD; for HE THAT COMETH TO GOD,

ДЯЩЕМУ КЪ БОГУ, ЯКО ЕСТЬ, И ВЗЫСКАЮЩИМЪ ЕГО МЗДОВОЗДАЯТЕЛЬ БЫВАЕТЪ. (Евр. 11, 6).

В. — Что треба думати о такой любви, которая не сопровождается добрыми дѣлами?

О. — Такая любовь не есть правдивая, ибо правдивая любовь естественно показывае себе добрыми дѣлами. Іисусъ Христосъ говоритъ: ИМѢЯЙ ЗАПОВѢДИ МОЯ, И СОБЛЮДАЯЙ ИХЪ, ТОЙ ЕСТЬ ЛЮБЯЙ МЯ: АЩЕ КТО ЛЮБИТЪ МЯ, СЛОВО МОЕ СОБЛЮДЕТЪ. (Іоан. 14, 21 и 23).

..Апостолъ Іоаннъ пише: СІЯ БО ЕСТЬ ЛЮБЫ БОЖІЯ, ДА ЗАПОВѢДИ ЕГО СОБЛЮДАЕМЪ. (Іоан. 5, 3).

НЕ ЛЮБИМЪ СЛОВОМЪ, НИЖЕ ЯЗЫКОМЪ, НО ДѢЛОМЪ И ИСТИНОЮ. (Іоанна 3, 18).

О ЗАКОНѢ БОЖІЕМЪ И ЗАПОВѢДЯХЪ.

В. — Якіи мы маеме средства роспознавати добрыи дѣла отъ недобрыхъ?

О. — ЗАКОНЪ БОЖІЙ ВНУТРЕННІЙ, или свидѣтельство совѣсти, и законъ БОЖІЙ ВНѢШНІЙ, или заповѣди Божіи, которыи даны про тое, что люди не слухали внутренняго закона, и провождаючи плотскую и грѣховную жизнь, заглушали въ себѣ голосъ духовного закона: про что и треба было напомнити его имъ внѣшно, черезъ заповѣди.

В. — Коли и якимъ способомъ даный человѣкамъ внѣшній законъ Божій?

О. — Коли происшедшій отъ Авраама народъ еврейскій былъ чудесно освобожденый отъ рабства Египетского, въ той часъ, на пути въ обѣщанную ему землю, въ пустынѣ, на горѣ Синаѣ, Богъ явилъ присутность свою въ огнѣ и хмарѣ и далъ законъ черезъ вождя израильтянъ Моисея.

В. — Якіи головныи и всеобщіи заповѣди сего закона?

О. — Слѣдующіи ДЕСЯТЬ, которыи написаны были НА ДВОХЪ СКРИЖАЛЯХЪ или доскахъ каменныхъ:

1. АЗЪ ЕСМЬ ГОСПОДЬ БОГЪ ТВОЙ; ДА НЕ БУДУТЪ ТЕБѢ БОЗИ ИНІИ, РАЗВѢ МЕНЕ.

2. НЕ СОТВОРИ СЕБѢ КУМИРА, НИ ВСЯКАГО ПОДОБІЯ, ЕЛИКА НА НЕБЕСИ ГОРѢ, И ЕЛИКА НА ЗЕМЛѢ НИЗУ, И ЕЛИКА ВЪ ВОДАХЪ ПОДЪ ЗЕМЛЕЮ:

MUST BELIEVE THAT HE IS AND THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM. (Heb. xi. 6).

Q. — What is to be thought of such love as is not accompanied by good works?

A. — Such love is not real; for true love naturally shows itself by good works. Jesus Christ says: HE THAT HATH MY COMMANDMENTS, AND KEEPETH THEM, HE IT IS THAT LOVETH ME; IF A MAN LOVE ME, HE WILL KEEP MY WORD. (John xiv. 21, 23).

The Apostle John writes: FOR THIS IS THE LOVE OF GOD, THAT WE KEEP HIS COMMANDMENTS. (John v. 3). LET US NOT LOVE IN WORD, NEITHER IN TONGUE, BUT IN DEED AND IN TRUTH. (Ib. iii. 18).

ON THE LAW OF GOD AND TEN COMMANDMENTS.

Q. — What means have to know good deeds from the bad?

A. — The INWARD LAW of GOD or the witness of our conscience, and the OUTWARD LAW of God, or God's commandments, which were given because men obeyed not the inward law, but led carnal and sinful lives, and stifled within themselves the voice of the spiritual law, so that it was necessary to put them in mind of it outwardly through the commandments.

Q. — When ,and how was God's outward law given to men?

A. — When the Hebrew people, descended from Abraham, had been miraculously delivered from bondage in Egypt, on their way to the promised land, in the desert, on mount Sinai, God manifested His presence in fire and cloud, and gave them the law, by the hand of Moses, their leader.

Q. — Which are the chief and general commandments of this law?

A. — The following TEN, which were written ON TWO TABLETS OF STONE:

1. I AM THE LORD, THY GOD; THOU SHALT HAVE NONE OTHER GODS BESIDE ME.

2. THOU SHALT NOT MAKE UNTO THYSELF ANY GRAVEN IMAGE, NOR THE LIKENESS of ANYTHING THAT IS IN HEAVEN ABOVE, or that is IN THE

ДА НЕ ПОКЛОНИШИСЯ ИМЪ, НИ ПОСЛУЖИШИ ИМЪ.

3. НЕ ПРОИЗНОСИ ИМЕНЕ ГОСПОДА БОГА ТВОЕГО ВСУЕ.

4. ПОМНИ ДЕНЬ СУББОТНЫЙ, ЕЖЕ СВЯТИТИ ЕГО: ШЕСТЬ ДНЕЙ ДѢЛАЙ, И СОТВОРИШИ ВЪ НИХЪ ВСЯ ДѢЛА ТВОЯ, ДЕНЬ ЖЕ СЕДЬМЫЙ СУББОТА ГОСПОДУ БОГУ ТВОЕМУ.

5. ЧТИ ОТЦА ТВОЕГО И МАТЕРЬ ТВОЮ, ДА БЛАГО ТИ БУДЕТЪ, И ДА ДОЛГОЛѢТЕНЪ БУДЕШИ НА ЗЕМЛИ.

6. НЕ УБІЙ.

7. НЕ ПРЕЛЮБЫ СОТВОРИ.

EARTH BENEATH, OR THAT IS IN THE WATERS UNDER THE EARTH; THOU SHALT NOT BOW DOWN TO THEM, NOR SERVE THEM.

3. THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.

4. REMEMBER the SABBATH DAY, TO KEEP IT HOLY; SIX DAYS THOU LABOUR, AND DO ALL THY WORK; BUT THE SEVENTH DAY IS THE SABBATH TO THE LORD THY GOD.

5. HONOUR THY FATHER and THY MOTHER, THAT IT MAY BE WELL WITH THEE, AND THAT THY DAYS MAY be LONG UPON THE EARTH.

6. THOU SHALT NOT KILL.

7. THOU SHALT NOT COMMIT ADULTERY.

О РОЗДѢЛЕНІИ ЗАПОВѢДЕЙ НА ДВѢ СКРИЖАЛИ.

В. — Что означае, что десять заповѣдей роздѣлены были на ДВѢ СКРИЖАЛИ?

О. — Сіе означае, что въ нихъ заключаются ДВА ВИДА ЛЮБВИ, то есть, ЛЮБОВЬ ДО БОГА и ЛЮБОВЬ ДО БЛИЖНЯГО, и про тое предписываются два рода обовязковъ.

В. — Не говорилъ ли о семъ чего Іисусъ Христосъ?

8. НЕ УКРАДИ.

9. НЕ ПОСЛУШЕСТВУЙ НА ДРУГА ТВОЕГО СВИДѢТЕЛЬСТВА ЛОЖНА.

10. НЕ ПОЖЕЛАЙ ЖЕНЫ БЛИЖНЯГО ТВОЕГО, НЕ ПОЖЕЛАЙ ДОМУ БЛИЖНЯГО ТВОЕГО, НИ СЕЛА ЕГО, НИ РАБА ЕГО, НИ РАБЫНИ ЕГО, НИ ВОЛА ЕГО, НИ ОСЛА ЕГО, НИ ВСЯКАГО СКОТА ЕГО, НИ ВСЕГО, ЕЛИКА СУТЬ БЛИЖНЯГО ТВОЕГО. (Исхода 20, 1—17).

В. — Училъ ли Іисусъ Христосъ поступати по десяти заповѣдямъ?

О. — Онъ повелѣвалъ людямъ для полученія жизни вѣчной сохраняти заповѣди и училъ розумѣти и исполняти ихъ больше совершенно, нежели до Него ихъ розумѣли (См. Мат. гл. 19, ст. 17 и глава 5).

ON THE DIVISION OF THE COMMANDMENTS INTO TWO TABLES.

Q. — What means the division of the ten commandments into TWO TABLETS?

A. — This; that they contain TWO KINDS OF LOVE, love to GOD, and love to OUR NEIGHBOUR; and prescribe two corresponding kinds of duties.

Q. — Has not Jesus Christ said something of this?

8. THOU SHALT NOT STEAL.

9. THOU SHALT NOT BEAR FALSE WITNESS AGAINST thy NEIGHBOUR.

10. THOU SHALT NOT COVET THY NEIGHBOUR'S WIFE, thou SHALT NOT COVET thy NEIGHBOUR'S HOUSE, NOR HIS land, NOR HIS MANSERVANT, NOR HIS MAID - SERVANT, NOR HIS OX, NOR HIS ASS, NOR ANY OF HIS CATTLE, NOR ANYTHING THAT IS THY NEIGHBOUR'S. (Exod. xx. 1, 17. Deut. v. 6, 21).

Q. — Did Jesus Christ teach men to walk by the ten commandments?

A. — He bade men for the attainment of everlasting life, to KEEP THE COMMANDMENTS; and taught us to understand and fulfill them more perfectly, than had been done before He came. (Mat. xix. 17, and v).

О. — Коли богатый человѣкъ запыталъ Его о томъ, ЯКАЯ ЗАПОВѢДЬ ЕСТЬ БОЛЬШЕ ВЪ ЗАЛОНѢ? Онъ отвѣтствовалъ: ВОЗЛЮБИ ГОСПОДА БОГА ТВОЕГО ВСѢМЪ СЕРДЦЕМЪ ТВОИМЪ, И ВСЕЮ ДУШЕЮ ТВОЕЮ, И ВСЕЮ МЫСЛІЮ ТВОЕЮ. СІЯ ЕСТЬ ПЕРВАЯ И БОЛЬШАЯ ЗАПОВѢДЬ. ВТОРАЯ ЖЕ ПОДОБНА ЕЙ: ВОЗЛЮБИ БЛИЖНЯГО ТВОЕГО, ЯКО САМЪ СЕБЕ. ВЪ СІЮ ОБОЮ ЗАПОВѢДІЮ ВЕСЬ ЗАКОНЪ И ПРОРОЦЫ ВИСЯТЪ. (Мат. 22, 36-40).

В. — Якій мае быти порядокъ въ любви до Бога, ближняго и до самого себе?

О. — Мы повинны любити себе только для Бога, и частиною для ближнихъ; любити ближнихъ маеме для Бога; а любити Бога треба для Него Самого, и больше всего. Любовь до себе треба приносити въ жертву любви до ближнихъ; а любовь до себе и до ближнихъ треба приносити въ жертву любви до Бога. — БОЛЬШЕ СЕЙ ЛЮБВИ НИКТОЖЕ МАЕ, РАЗВѢ КТО ДУШУ СВОЮ ПОЛОЖИТЪ за ДРУГИ СВОЯ (Іоан. 15, 13). — ИЖЕ ЛЮБИТЪ ОТЦА, ИЛИ МАТЕРЬ БОЛЬШЕ МНЕ, говоритъ Іисусъ Христосъ, НѢСТЬ МЕНЕ ДОСТОИНЪ; И ИЖЕ ЛЮБИТЪ СЫНА ИЛИ ДОНЬКУ БОЛЬШЕ МЕНЕ, НѢСТЬ МЕНЕ ДОСТОИНЪ. (Мат. 10, 37).

В. — Если цѣлый законъ заключается въ двохъ заповѣдяхъ, то для чего роздѣлены они на ДЕСЯТЬ?

О. — Для того, чтобы яснѣйше представити обовязки наши до Бога и ближняго.

В. — Въ которыхъ изъ десяти заповѣдей мы научаемесь нашимъ обовязкамъ до Бога?

О. — Въ первыхъ четырехъ.

В. — Якіи то суть обовязки?

О. — Въ первой заповѣди предписывается ПОЗНАВАТИ и почитати правдивого Бога.

Въ другой, убѣгати ЛОЖНОГО Богопочтенія.

Въ третьей, не нарушати Богопочтенія даже СЛОВОМЪ.

Въ четвертой, тримати порядокъ во ВРЕМЕНИ и въ ДѢЛАХЪ Богопочтенія.

Въ которыхъ заповѣдяхъ мы научаемесь нашимъ ОБОВЯЗКАМЪ ДО БЛИЖНИХЪ?

О. — Въ послѣднихъ ШЕСТИ.

A. — When asked by a rich youth: WHICH is the GREATEST COMMANDMENT IN THE LAW? He replied: THOU SHALT LOVE THE LORD THY GOD WITH ALL thy HEART, AND WITH ALL THY SOUL, AND WITH ALL THY MIND. THIS IS THE FIRST and GREATEST Commandment. AND THE SECOND IS LIKE UNTO IT: THOU SHALT LOVE thy NEIGHBOUR AS THYSELF. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS. (Mat. xxii. 36, 40).

Q. — What relative order should there be in our love to God, our neighbour, and ourselves?

A. — We should love ourselves only for God's sake, and partly for the sake of our neighbours; we should love our neighbour for the sake of God; but we should love God for Himself, and above all. The love of self should be sacrificed to the love of our neighbour; but both should be sacrificed to the love of God.

GREATER LOVE HATH NO MAN THAN THIS, THAT a MAN LAY DOWN HIS LIFE FOR HIS FRIENDS (John xv. 13).

HE THAT LOVETH FATHER OR MOTHER MORE THAN ME, said Jesus Christ, IS NOT WORTHY OF ME; AND HE THAT LOVETH SON or DAUGHTER MORE THAN ME, IS NOT WORTHY OF ME. (Mat. x. 37).

Q. — If the whole law is contained in TWO commandments, why are they divided into TEN?

A. — In order to set forth more clearly our duties towards God and towards our neighbour.

Q. — In which of the ten commandments are we taught our DUTIES TOWARDS GOD?

A. — IN the first four.

Q. — What are these duties?

A. In the FIRST commandment we are taught TO KNOW and WORSHIP the true GOD.

In the SECOND, to avoid FALSE worship.

In the THIRD, not to infringe against God's worship even by word.

In the FOURTH to keep a certain order in the TIME and ACTS of God's worship.

Q. — In which commandments are we taught our DUTIES TOWARDS our NEIGHBOUR?

A. — In the last SIX.

В. — Якіи то суть обовязки?

О. — Въ пятой заповѣди мы научаемсь любити и ПОЧИТАТИ нашихъ родичей, отца и матерь.

Въ шестой заповѣди, не шкодити ЖИЗНИ нашихъ ближнихъ.

Въ седьмой, не шкодити ЧИСТОТѢ нравовъ ихъ. .

Въ осьмой, не шкодити МАЕТКУ ихъ.

Въ девятой, не шкодити имъ словомъ.

Въ десятой, не ЖЕЛАТИ шкодити имъ.

Q. — What are these duties?

A. — In the FIFTH commandment we are taught to love and HONOUR our parents, father and mother.

In the SIXTH not to hurt the LIFE of our neighbour.

In the SEVENTH, not to harm the PURITY of their morals.

In the EIGHT, not to hurt their PROPERTY.

In the NINTH(not to hurt them by WORD.

In the TENTH, not to WISH to hurt them.

О ПЕРВОЙ ЗАПОВѢДИ.

В. — Чему мы научаемось первой заповѣдью?

О. — Что мы маеме УЧИТИСЯ БОГО ПОЗНАНІЮ, яко важнѣйшему изъ всѣхъ знаній; что мы внимательно должны слухати науку о Богѣ и о дѣлахъ Его въ церкви, и вести побожныи розговоры о семъ въ домѣ; что мы должны читати или слухати книги, научающіи Богопознанію, и, во первыхъ, СВЯТОЕ ПИСЬМО, по друге, ПИСАНІЯ СВ. ОТЦЕВЪ; что мы должны ВѢРОВАТИ въ Бога; что мы должны ХОДИТИ ПЕРЕДЪ БОГОМЪ, то есть, памятати о Богѣ, и во всемъ поступати осмотрительно, про тое, что Онъ видитъ не только дѣла, но и сокровеннѣйшіи помышленія наши; что мы должны БОЯТИСЯ БОГА, или благоговѣти передъ Нимъ, т. е. считати гнѣвъ Отца небесного найбольшимъ для себе несчастіемъ, а про тое, старатися, чтобы не прогнѣвати Его; что мы должны НАДѢЯТИСЯ на БОГА; что мы должны ЛЮБИТИ БОГА; что мы должны ПОВИНОВАТИСЯ Богу, то есть, завсе быти готовы робити то, что Онъ приказуе, а не роптати, коли Онъ не то дѣлае съ нами, чего бы мы желали; что мы должны БЛАГОДАРИТИ Бога, яко Творца, Промыслителя и Спасителя.

В. — Для того, чтобы точнѣйше розумѣти и соблюдати першую заповѣдь треба ли еще знати, якіи могутъ быти грѣхи противъ неи?

ON THE FIRST COMMANDMENT.

Q. — What are we taught by the first commandment?

A. That we must SEEK to learn THE KNOWLEDGE OF GOD, as being the most essential of all knowledge.

That we must listen attentively to INSTRUCTIONS on God and on His works in church, and to RELIGIOUS CONVERSATIONS on the same at home.

That we must read or hear read books of instruction in the knowledge of God; and in the first place HOLY SCRIPTURE, secondly THE WRITINGS OF THE HOLY FATHERS.

That we must WALK before GOD; that is to be ever mindful of Him, and in all things to walk prudently, because He seeth not only our actions, but even our most secret thought;

That we must FEAR GOD, or stand in awe of Him; that is, to think the anger of our heavenly Father the greatest ill that can befall us, and therefore strive not to offend Him.

That we must TRUST in God.

That we must LOVE GOD.

That we must OBEY GOD; that is, to be very ready to do what He commands, and not to murmur when He deals with us otherwise than we would desire.

That we must GIVE thanks to God, as our Creator, Provident Sustainer, and Saviour.

Q. In order the more exactly to understand and keep the first commandment, must we know further what sins there may be against it?

О. — 1) БЕЗБОЖІЕ, коли люди, которыхъ Псалмопѣвецъ по справедливости называе БЕЗУМНЫМИ, желаючи избавитися отъ страха суда Божія, ГОВОРЯТЪ ВЪ СЕРДЦѢ СВОЕМЪ: НѢСТЬ БОГЪ. (Псал. 13, 1).

2) МНОГОБОЖІЕ, коли, замѣсто одного правдивого Бога, люди признаютъ многіи фальшивыи божества.

3) НЕВѢРІЕ, коли, признаючи что Богъ есть, не вѣрятъ Его провидѣнію и откровенію.

4) ЕРЕСЬ, коли люди до ученія вѣры примѣшиваютъ мнѣнія, противныи Божественной истинѣ.

5) РАСКОЛЪ, то есть, своевольное уклоненіе отъ единства Богопочтенія, и отъ Православной Церкви Божіей.

6) БОГООТСТУПЛЕНІЕ, коли отрекаются отъ правдивой вѣры, изъ страха человѣческого или для мірскихъ выгодъ.

7) ОТЧАЯНІЕ, коли люди совсѣмъ не надѣются получити отъ Бога ласку и спасеніе.

8) ВОЛШЕБСТВО, коли, оставляючи вѣру въ силу Божію, вѣрятъ тайнымъ и большею частиною злымъ силамъ и тварямъ, и въ особенности злымъ духамъ и стараются дѣйствовати ними.

9) СУЕВѢРІЕ, коли вѣрятъ якой нибудь обычайной вещи, якъ будто бы она мала Божественную силу, и на ню, замѣсто Бога, надѣются, или еи боятся; якъ, напр., вѣрятъ старой книгѣ, и думаютъ, что по ней только можно спастися, а не по новой, хотяй новая содержитъ тую самую науку и то же самое богослуженіе.

В. — Если першая заповѣдь предписуе благоговѣйно почитати Одного Бога: то согласно ли съ сею заповѣдію ПОЧИТАНІЕ АНГЕЛОВЪ И СВЯТЫХЪ ЧЕЛОВѢКОВЪ?

О. — Правильное почитаніе ихъ совсѣм согласно съ сею заповѣдію, бо въ нихъ мы почитаеме благодать Божію, въ нихъ обитающую и дѣйствующую, и просиме помощи черезъ нихъ отъ Бога.

A. 1. ATHEISM; when men whom the Psalmist justly calls insane wishing to rid themselves of the fear of God's judgement, SAY IN THEIR HEART: THERE IS NO GOD.

2. POLYTHEISM; when instead of the one true God, men acknowledge a number of false deities.

3. INFIDELITY; when men who admit the existence of God, disbelieve His providence and His revelation.

4. HERESY; when people mix with the doctrine of the faith opinions contrary to Divine Truth.

5. SCHISM; that is wilful departure from the unity of Divine worship, and from the Orthodox Catholic Church of God.

6. APOSTASY; when men deny the true faith from fear of man, or for wordly advantage.

7. DESPAIR; when men give up all hope of obtaining grace and salvation from God.

8. SORCERY; when men leaving faith in the power of God, put their trust in secret and for the most part evil powers of creatures, especially of evil spirits; and seek to work by their means.

9. SUPERSTITION; when men put faith in any common thing as if it had Divine power; and trust in it instead of trusting in God, or fear it instead of fearing God; as, for instance, when they put faith in an old book, and think they can be saved by none other, and must not use a new one, though the new book contain the very same doctrine, and the very same form of Divine Service.

Q. If the first commandment teaches us to worship religiously God alone, how does it agree with this commandment TO HONOUR ANGELS and HOLY MEN?

A. — To pay them due and rightful honour is altogether agreeable to this commandment; because in them we honour the grace of God, which dwells and works in them, and through them seek help from God.

О ДРУГОЙ ЗАПОВѢДИ.

В. — Что такое КУМИРЪ, о которомъ говорится въ другой заповѣди?

ON THE SECOND COMMANDMENT.

Q. — What is a graven image, as spoken of in the second commandment?

О. — Въ сей самой заповѣди объясне но, что кумиръ или идолъ есть изображеніе якой нибудь твари, небесной или земной, или въ водахъ живущей, которой замѣсто Бога люди покланяются и служатъ.

В. — Что запрещае другая заповѣдь?

О. — Запрещае покланятися идоламъ, яко мнимымъ божествамъ или яко изображеніямъ ложныхъ боговъ.

В. — Не запрещается ли черезъ сіе ма ти якіи бы то ни было священныи изображенія?

О. — Совсѣмъ нѣтъ. Сіе ясно видно изъ того, что той же Моисей, черезъ которого Богомъ дана заповѣдь, запрещающая кумиры, въ той же часъ получилъ отъ Бога повелѣніе поставити въ Скиніи или подвижномъ храмѣ еврейскомъ, золотыи священныи изображеніи херувимовъ, и притомъ въ той внутренней частинѣ храма, въ которой народъ обращался для поклоненія Богу.

В. — Про что сей примѣръ достопримѣчательный для Православной Христіанской Церкви?

О. — Про тое, что онъ объясняе правильность употребленія въ православной церкви святыхъ иконъ.

В. — Что есть ИКОНА?

О. — Слово сіе съ греческого означае ОБРАЗЪ или изображеніе. Въ православ ной церкви симъ именемъ называются священныи изображенія Бога, явившогося во плоти, Господа нашего Іисуса Христа, Пречистой Дѣвы Маріи и Святыхъ.

В. — Согласно ли съ другою заповѣдію употребленіе святыхъ иконъ?

О. — Оно было бы несогласно съ нею, если бы кто сталъ боготворити ихъ. Но сей заповѣди нимало не противно почитати иконы, яко изображенія священныи и употребляти ихъ для благоговѣйного воспоминанія дѣлъ Божіихъ и Святыхъ Его; ибо въ семъ случаѣ иконы суть книги, написанныи замѣсто буквъ лицами и вещами. (См. Григ. Вел. Писм. кн. 9,).

В. — Въ якомъ росположеніи духа трс ба быти подчасъ поклоненія иконамъ?

О. — Взирающему на нихъ треба взирати розумомъ до Бога и Святыхъ, которыи на нихъ намалеваны.

В. — Якъ вообще называются грѣхи

A. — The commandment itself ex plains that a graven image, or idol, is the likeness of some creature, in heaven, or earth, or in the waters, which men bow down to and serve instead of God.

Q. What is forbidden then by the second commandment?

A. — It is forbidden to bow to graven images or idols, as to suppos ed deities, or as to likenesses of false gods.

Q. — Is it not hereby forbidden to have any sacred representations whatever?

A. By no means. This very plain ly appears from hence, that the same Moses, through whom God gave the commandment against graven images received at the same time from God an order to place in the Tabernacle or moveable Temple of the Isralelites, sacred representations of Cheru bims in gold, and to place them too in that inner part of the temple to which the people turned for the wor ship of God.

Q. — Why is this example worthy of remark for the Orthodox Christi an Church?

A. — Because it explains the correctness of using the holy ikons in the Orthodox Church.

Q. — What is an ikon?

A. — The word is Greek, and means an IMAGE or representation. In the Orthodox Church this name designates sacred representations of our Lord Jesus Christ, God incarnate, His immaculate Mother, and His Saints.

Q. — Is the usé of holy ikons agree able to the second commandment?

A. — It would be unagreeable with it, if any one were to make gods of them; but it is not in the least contrary to this commandment to honour ikons as sacred representations, and to use them for the religious remembrance of God's works and of His saints, because in this instance the ikons are books, written with the forms of persons and things instead of letters.

Q. — What disposition of mind should we have, when we reverence the ikons?

A. — While we look on them with our eyes, we should mentally look to God and to the Saints, who are represented on them.

Q. — What general name is there

противъ другой заповѣди?

О. — Идолопоклонство, Любостяжаніе, Чревоугодіе, или лакомство, объяденіе и піянство, Гордость, къ которой относится такожь тщеславіе.

В. — Про что любостяжаніе относится до идолопоклонства?

О. — Апостолъ Павелъ именно говоритъ, что ЛИХОИМАНІЕ есть ИДОЛОСЛУЖЕНІЕ. (Колос. 3, 5). Про тое что любостяжательный человѣкъ больше работае богатству, якъ Богу.

В. — Если другая заповѣдь запрещае корыстолюбіе, то чему она научае?

О. — НЕЛЮБОСТЯЖАНІЮ и ЩЕДРОСТИ.

В. — Про что чревоугодіе относится до идолопоклонства?

О. — Про тое, что чревоугодники выше всего поставляютъ чувственное удовольствіе, и про тое говоритъ Апостолъ, что у нихъ БОГЪ—ЧЕРЕВО, или инакше сказато, черево есть ихъ идолъ. (Филипп. 3, 19).

В. — Если другая заповѣдь запрещае чревоугодіе, то чему она тѣмъ научае?

О. — ВОЗДЕРЖАНІЮ и ПОСТУ.

В. — Про что гордость и тщеславіе относятся до идолопоклонства?

О. — Про тое, что гордый выше всего цѣнитъ свои способности и преимущества, и такимъ способомъ они для него суть идолъ; а тщеславный желае, чтобы и другіи сего идола почитали. Такое росположеніе гордого и тщеславного даже чувственнымъ способомъ оказалось въ царѣ Навуходоносорѣ, который поставилъ самъ себѣ золотого идола и приказалъ ему поклонятися. (См. Дан. гл. 3).

В. — Нѣтъ ли еще грѣха близкого до идолопоклонства?

О. — Такій грѣхъ есть ЛИЦЕМѢРІЕ, коли кто наружныи дѣла благочестія, якъ напр. постъ, и строгое наблюденіе обрядовъ употребляе для пріобрѣтенія уваженія народа, не помышляючи о внутреннемъ исправленіи сердца своего. (См. Мат. 6, 5—7).

В. — Если другая заповѣдь запрещае гордость, тщеславіе и лицемѣріе, то чему она тѣмъ научаетъ?

О. — СМИРЕНІЮ И ДѢЛАНІЮ ДОБРА ВТАЙНѢ.

for the sins against the second commandment?

A. IDOLATRY,
COVETOUSNESS,
BELLY - SERVICE, or sensuality, glutton, and drunkenness,
PRIDE, to which belongs likewise VANITY.

Q. — Why is covetousness referred to idolatry?

A. — The Apostle Paul says that COVETOUSNESS is IDOLATRY (Col. iii. 5), because the covetous man serves riches rather than God.

Q. — If the second commandment forbids the love of gain, what duties does it thereby teaches?

A. — Those of contentedness and liberality.

Q. — Why is belly-service referred to idolatry?

A.—Because a belly-server set sensual gratification above every thing; and therefore the Apostle Paul says that THEIR GOD IS their BELLY or in other words, that the belly is their idol (Philipp. iii. 19).

Q. — If the second commandment forbids belly-service, what duties does it thereby enjoin?

A. — Those of TEMPERANCE and FASTING.

Q. — Why are pride and vanity referred to idolatry?

A. — Because the proud man values above every thing his own abilities and excellencies, and so they are his idol; the vain man wishes further that others also should worship the same idol. These proud and vain dispositions were exemplified even sensibly in Nebuchodonozor, king of Babylon, who first set up for himself a golden idol, and then ordered all to worship it. (Dan. iii.).

Q. Is there not still another vice which is near to idolatry?

A. — Such a vice is HYPOCRISY; when a man uses the outward acts of religion, as fasting, and the strict observance of ceremonies, in order to obtain respect from the people, without thinking of the inward amendment of his heart. (Mat. vi. 5, 7).

Q. — If the second commandment forbids pride, vanity, and hypocrisy, what contrary duties does it thereby enjoin?

A. Those of HUMILITY and DOING GOOD IN SECRET.

О ТРЕТЬЕЙ ЗАПОВѢДИ.

В. — Якъ бываe то, что имено БОЖІЕ ПРІЕМЛЕТСЯ ВСУЕ (надаремно)?

О. — Оно пріемлется, надаремно или произносится надаремно, коли произносится въ разговорахъ безполезныхъ и суетныхъ, а тѣмъ больше надаремно, коли произносится ЛЖИВО или съ нарушеніемъ благоговѣнія.

В. — Якіи грѣхи запрещаются третьею заповѣдію?

О. — БОГОХУЛЕНІЕ, или дерзкіи слова противъ Бога.
8) РОПОТЪ на Бога, или скарга на Его провидѣніе.
3) КОЩУНСТВО, коли священныи предметы обращаются въ шутку или въ поруганіе.
4) НЕВНИМАТЕЛЬНОСТЬ къ молитвѣ.
5) ЛОЖНАЯ КЛЯТВА, коли утверждаютъ клятвою то, чего нѣтъ.
6) КЛЯТВОПРЕСТУПЛЕНІЕ, коли не исполняютъ справедливой и законной клятвы.

7) НАРУШЕНІЕ ОБѢТОВЪ, данныхъ Богу.

8) БОЖБА, или легкомысленное употребленіе клятвы въ обыкновенныхъ розговорахъ, о которой Спаситель говоритъ: АЗЪ ЖЕ ГЛАГОЛЮ ВАМЪ, НЕ КЛЯСТИСЯ ВСЯКО, буди ЖЕ СЛОВО ВАШЕ: ЕЙ, ЕЙ; НИ, НИ: ЛИШНЕЕ ОТЪ СЕГО, ОТЪ НЕПРІЯЗНИ ЕСТЬ. (Мат. 5, 34—37).

В. — Не забороняется ли черезъ сіе и всякая клятва въ дѣлахъ общественныхъ?

О. — Апостолъ Павелъ говоритъ: ЧЕЛОВѢЦЫ БОЛЬШИМЪ КЛЕНУТСЯ, И ВСЯКОМУ ИХЪ ПРЕКОСЛОВІЮ КОНЧИНА ВО ИЗВѢЩЕНІЕ КЛЯТВА ЕСТЬ: ВЪ НЕМЖЕ ЛИШШЕ ХОТЯ БОГЪ ПОКАЗАТИ НАСЛѢДНИКОМЪ ОБѢТОВАНІЯ, НЕ ПРЕЛОЖНОЕ СОВѢТА СВОЕГО ХОДАТАЙСТВОВА КЛЯТВОЮ. (Евр. 6, 16,—17).

Изъ сего треба заключити, что если Богъ, для непреложнаго запевненія, употребилъ клятву; то тѣмъ больше позволено и треба намъ, въ важныхъ и необходимыхъ случаяхъ, по требованію законной власти, употреблять клятву и присягу, съ благоговѣніемъ и съ твердымъ намѣреніемъ не измѣняти ей.

ON THE THIRD COMMANDMENT.

Q. — When is God's name taken in vain?

A. — It is taken or uttered in vain, when it is uttered in vain and unprofitable talk, and still more so, when it is utterly lyingly or with violation of reverence.

Q. What sins are forbidden by the third commandment?

A. — 1. BLASPHEMI; or daring words against God.
2. MURMURING; or complaining against God's Providence.
3. PROFANESS; when holy things are jested on, or insulted.

4. INATTENTION in PRAYER.
5. PERJURY; when men affirm with an oath what is false.
6. OATH - BREAKING; when men keep not just and lawful oaths.

7. BREACH of VOWS made to God.

8. COMMON SWEARING; or thoughtless oaths in common talk, of which Jesus Christ says: I SAY UNTO YOU, SWEAR NOT AT ALL, BUT LET YOUR COMMUNICATION BE: YES, YES; NAY, NAY; FOR WHATSOEVER IS MORE THAN THESE, COMETH of EVIL (Mat. v. 34, 47).

Q. — Does not this forbid all oaths in civil matters?

A. — The Apostle Paul says: — "Men swear by the greater; and an oath for confirmation is to them an end of all strife; wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath. (Hebrew vi. 16, 17). Hence we must conclude, that if God Himself for an immutable assurance used an oath, much more may we on grave necessary occasions, when required by lawful authority, take an oath or vow religiously, with the firm intention of not breaking it.

О ЧЕТВЕРТОЙ ЗАПОВѢДИ.

В. — Про что седьмый, а не другій якій день повелѣвается посвящати Богу?

О. — Про тое, что Богъ въ шесть дней сотворилъ міръ, а въ седьмый день почилъ отъ дѣлъ творенія.

В. — Празднуется ли СУББОТА въ церкви Христіанской?

О. — Не празднуется яко святый день, однако, въ память сотворенія міра и въ продолженіе первоначального празднованія, отличается отъ прочихъ дней облегченіемъ отъ поста.

В. — Якъ же исполняется въ Христіанской церкви четвертая заповѣдь?

О. — Исполняется тѣмъ, что при каждыхъ шести.дняхъ Церковь держитъ седьмый, только не послѣдній, изъ семи дней, или субботный, а первый день каждого тыждня, которымъ есть день ВОСКРЕСНЫЙ, або день Господкій, который христіане держатъ отъ часу воскресенія Христова.

В. — Упоминается ли въ Священномъ Писаніи о празднованіи Воскресного дня?

О. — Въ книгѣ Дѣяній Апостольскихъ упоминается о собраніи учениковъ, т. е. христіанъ. ВО ЕДИНУ ОТЪ СУББОТЪ, т. е., въ первый день недѣли, или въ Воскресный, ДЛЯ ПРЕЛОМЛЕНІЯ хлѣба, то есть для совершенія Тайны Причащенія (Дѣян. 20, 7). У Апостола и Евангелиста Іоанна въ Апокалипсисѣ такожь упоминается ДЕНЬ НЕДѢЛЬНЫЙ или Воскресный. (Апок. 1, 10).

В. — Кромѣ Дня Господня, нѣтъ ли другихъ праздниковъ?

О. — Есть праздники, установленныи въ памятку важнѣйшихъ событій, относящихся до спасительного для насъ воплощенія Сына Божія и тѣ, которыи установлены въ честь Пресв. Богородицы и Божіихъ угодниковъ.

ON THE FOURTH COMMANDMENT.

Q. — Why is it commanded to keep the SEVENTH, rather than any other day, holy to God?

A. — Because God in six days made the world, and on the seventh day rested from the work of creation.

Q. — Is the SABBATH celebrated in the Christian Church?

A. — It is not celebrated as a holy day; but still, in memory of the creation of the world, and in continuation of original observance, it is distinguished from the other days of the week by a relaxation of the rule for fasting.

Q. — How then does the Christian Church fulfills the fourth commandment?

A. — To every SIX DAYS SHE keeps a seventh, only not the last of the seven days, which is the Sabbath, but the first day in every week which is the DAY OF THE RESURRECTION, or LORD'S DAY, which we keep from the very time of Resurrection of Christ.

Q. — Is there any mention in holy Scripture about celebrating the Day of the Resurrection?

A. — In the book of the Acts of the Apostles it is mentioned that the disciples, that is the Christians, came together ON THE FIRST DAY AFTER THE SABBATH, which was the first day of the week or the day of the Resurrection, for the BREAKING OF BREAD, that is to say, for the celebration of the Sacrament of the Communion (Acts xx. 7).. The Apostle and Evangelist John in the Apocalypse also mentions about the LORD'S DAY or the DAY OF THE RESURRECTION.

Q. — Are there other festivals be sides the Lord's Day?

A. — There are festivals in memory of the chief events relating to the Incarnation of the Son of God for our salvation, those appointed in honour of the Most Holy Mother of God and His Saits.

ГОЛОВНЫИ ПРАЗДНИКИ:

1) День Рождества Пресвятыя Богородицы (8 Сентября).

2) День Ея введенія во храмъ, для посвященія Еи Богу (21 Ноября).

3) День благовѣщенія, то есть, Ангельского возвѣщенія Пресвятой Дѣвѣ о воплощеніи Сына Вожія отъ Ней (25 Марта).

4) День Рождества Христова (25 Декабря).

5) День крещенія Господня и Богоявленія Пресвятой Троицы (6 Января).

6) День срѣтенія Господа во храмѣ Симеономъ (2 Февраля).

7) День преображенія Господня (6 Августа).

..8) День входа Господня въ Іерусалимъ (послѣдняя недѣля передъ Пасхой).

9) Пасха, праздникъ Воскресенія Христова, праздникъ праздниковъ, предначеніе вѣчного праздника, вѣчного блаженства. (Въ первую недѣлю послѣ весенняго полнолунія).

10) День вознесенія Господня на небо) (въ 40-й день по Воскресеніи).

11) Праздникъ Пятидесятницы, въ память сошествія Святого Духа и въ славу Пресвятой Тройцы (Въ 10-й день по Вознесеніи).

12) День успенія Пресвятыя Богородицы (15 Августа).

13) День воздвиженія Креста Господня, обрѣтенного царицею Еленою (14 Сентября).

Кромѣ сихъ великихъ праздниковъ (святъ), слѣдующіи дни особенно празднуются Русскою Православною Церковью:

1. — День Обрѣзанія Господня и, разомъ съ нимъ, день Нового Года (1-го Января).

2. — День Покрова Пресвятой Дѣвы (1 Октября).

3. — День Рождества св. Іоанна Крестителя Господня (24 іюнія).

4. — День Усѣкновенія Главы Іоанна Крестителя (29 августа).

CHIEF HOLYDAYS.

1. The day of the birth of the Most Holy Mother of God (Sept. 8).

2. The day of her being brought to the Temple to be dedicated to God (21 of November).

3. The day of the Annunciation; that is, when the Angel announced to the Most Holy Virgin the Incarnation of the Son of God of Her (25th of March).

4. The day of the birth of Jesus Christ (25th of December).

5. The day of the baptism of our Lord, and the Epiphany, or Manifestation of the Most Holy Trinity (6th of January).

6. The day of our Lord's being met in the temple by Simeon (2nd of February).

7. The day of our Lord's Transfiguration (6th of August).

8. The day of our Lord's entry into Jerusalem (last Sunday before Easter).

9. Pascha or Easter; the feast of feasts, the anticipation of the everlasting feast of everlasting blessedness (first Sunday after the spring's full moon).

10. The day of our Lord's Ascention into heaven (on the 40th day after the Resurrection).

11. The feast of Pentecost; in memory of the Descent of the Holy Ghost, and in honour of the Most Holy Trinity (the 10th day after the Ascention).

12. The day of the Assumption of the Most Holy Mother of God (15th of August).

13. The day of the Elevation of the Cross of our Lord, discovered by the Empress Helena (14th of Sept.).

BESIDES THESE GREAT FEASTS, the following days are particularly observed by the Russian Orthodox Church:

1. The day of the Lord's Circumcision, at the same time, of the New Year, 1st January.

2. The day of Intercession of All holy Mother of God, 1st October.

3. The day of the Nativity of St. John, Forerunner and Baptist, of the Lord, 24th June.

4. The Day of the Decollation of St. John's head, 29th August.

5. День Святыхъ и первоверховныхъ Апостоловъ Петра и Павла (29 іюня).

6. — День Св. Апостола Іоанна Богослова (26 Сентября).

ОСБЕННОЕ ЗНАЧЕНІЕ МАЮТЪ ТАКОЖЬ СЛѢД. ПРАЗДНИКИ:

1. — Въ честь Св. Николая Чудотворца. 6 Декабря.

2. — Въ честь просвѣтителей Славянъ, Кирилла и Меѳодія, 11 Мая.

3. — Въ честь Равноапостольного князя Владиміра, 15-го іюля.

4. — Въ честь Св. Архангела Михаила, 8-го Ноября.

ПОСТЫ ПРАВОСЛАВНОЙ ЦЕРКВИ.

В. — Якій есть головный постъ?

О. — Самый важный постъ есть ЧЕТЫРЕДЕСЯТНИЦА, або великій постъ. Онъ продолжается СОРОКЪ ДНЕЙ, въ согласіи съ примѣромъ поста Господа Іисуса Христа, постившогося въ пустынѣ сорокъ дней (Мат. 4, 2) Къ сему посту додается тыжденъ страдній Христовыхъ, въ воспоминаніе страданій Господа Нашего.

2. — Другій долгій постъ обходится передъ Рождествомъ Христовымъ (отъ 14 Ноября) и называется по сей причинѣ РОЖДЕСТВЕНСКІЙ ПОСТЪ.

3. — Третій Постъ назначеный Церковью передъ праздчикомъ Святыхъ головныхъ Апостоловъ Петра и Павла, и залежитъ отъ праздника Пасхи. Онъ начинается черезъ тыжденъ послѣ праздника Пятидесятницы и продолжается до 29-го іюня (Дѣян. 13, 3).

4. — Четвертый постъ продолжается съ 1-го до 15-го Августа; онъ извѣстный яко постъ Успенія Божіей Матери.

5. — Кромѣ сихъ долгихъ постовъ есть жатъ: СРЕДА, постъ въ память запроданья Господа Іудой на муки и смерть, и ПЯТНИЦА, постъ въ память мукъ и смерти Господа. Постъ на Воздвиженіе Креста Господня, и на день УСѢКНОВЕНІЯ ГЛАВЫ Іоанна КРЕСТИТЕЛЯ, въ памятку того смутку, якіи соединены съ сими двома праздниками; такожь наканунѣ Праздника Крещенія Господня.

5. The day of the holy and chief Apostles Peter and Paul, 29th June.

6. The day of the holy Apostle John the Divine, 26th Septmber.

PARTICULAR SIGNIFICANCE HAVE ALSO THESE FESTIVALS:

1. In honour of St. Nicholas, the Thaumaturgus, 6th December;

2. In honour of the Slavonian Illuminators Methodius and Cyrill, 11th May;

3. In honour of the Isapostolic Grand Duke Vladimir, 15th July;

4. In honour of St. Michael Archangel, 8th November.

THE .FASTS OF THE .ORTHODOX CHURCH.

Q. — What is the chief fast?

A. — The most important Fast (lent) is the Quadragesima, or great fast. It lasts for forty days, in accordance with the example of the fasting of the Lord Jesus Christ for forty days in the wilderness (Mat. iv. 2.). To this Fast is added, , besides the passion week, in commemoration of the suffering of our Lord and Saviour. Both these Fasts are known also under the name of the GREAT LENT.

2.). To this Fast is added the passion week, in commemoration of the suffering of our Lord and Saviour.

LENT.

3. — The third Lent is appointed by the Church to be held before the Festival of the holy and chief Apostles Peter and Paul. The number of days of this lent is not uniform and depends on the date of the Easter. It commences just one week after the Feast of Pentecost and lasts until the 29th of June (Acts xIII, 3).

4. — The fourth Lent lasts from 1st to 15th of August, and is known as the lent of the ASSUMPTION of the MOTHER OF GOD.

5. — Besides these long lents there are fasts of one day's duration only. To these belong: WEDNESDAY fasting in memory of the betrayal of the Lord by Judas to the passion and death, and FRIDAY - fasting in memory of the passion and death of the Lord. The feast ON THE ELEVATION OF THE LORD'S CROSS, and on the day of the DECOLLATION OF ST. JOHN, the BAPTIST, on account of the sorrowful memories connected with these two festivals, and also ON THE EVE OF THE FEAST OF THE LORD'S BAPTISM.

В. — Якъ треба проводити недѣльныи и праздничныи дни, чтобы исполнити 4-ю заповѣдь?

О. — Во первыхъ, въ сіи дни не треба РОБИТИ, или заниматися дѣлами мірскими и житейскими; по друге, свято хранити ихъ, то е., употребляти на дѣла святыи и духовныи, во славу Божію.

В. — Что именно прилично робити въ праздничныи дни?

О. — 1) Приходити ВЪ ЦЕРКОВЬ для общественного Богослуженія и поученія въ словѣ Божіемъ.

2) Также и дома заниматися МОЛИТВОЮ и чтеніемъ, или бесѣдами душеспасительными.

3) Посвящати Богу частину изъ своего маетку и употребити тое на потребы церкви и служащихъ и на благотвореніе неимущимъ; посѣщати хворыхъ и заключенныхъ въ темницахъ, и робити другіи дѣла любви христіанской.

В. — Но не треба ли такіи дѣла робити и въ робочіи дни?

О. — Хорошо, кто може сіе робити. А кому препятствуютъ роботы, той по край ней мѣрѣ праздничныи дни такими дѣлами освящати долженъ. Молитися же непремѣнно треба каждый день рано и вечеромъ, передъ обѣдомъ и вечерей и послѣ нихъ и, по возможности, при началѣ и окончаніи каждого дѣла.

Q. — How should we pass our time on Sundays and the other greater holy days, in order to keep the fourth commandment?

A. — First, on these days we should not LABOUR, or do worldly and temporal business; secondly, we should keep them holy, that is, use them for holy and spiritual works, to the glory of God.

Q. — What particular things is it fit to do on holy days?

A. — First, to GO TO CHURCH, for the public worship, and for the instruction in the word of GOD;

Secondly, when at home, to give ourselves to PRAYER and reading, or edifying conversation;

Thirdly, to dedicate to God a portion of our means, expending it on the necessities of the Church and her Ministers, and in alms to the poor, to visit the sick and prisoners, and to do other deeds of Christian charity.

Q. — But should we not do such things on work - days also?

A. — It is well, if any can; but he whom business prevents, should at any rate devote the holy days to such works.

But as regards PRAYER, it is certainly our duty to use it every day, morning and evening, before and after both dinner and supper, and, as far as possible, at the beginning and ending of every work.

О ПЯТОЙ ЗАПОВѢДИ.

В. — Якіи особенныи обовязки предписывае пятая заповѣдь въ отношеніи до родичей, подъ общимъ наименованіемъ почитанія ихъ?

О. — Почтительно обходитися съ ними, повиноватися имъ, поддерживати и покоити ихъ подчасъ болѣзни и старости, а послѣ ихъ смерти, также якъ и при жизни, молитися о спасеніи душъ ихъ и вѣрно исполняти ихъ завѣщанія, непротивныи закону Божію и гражданскому. (См. 2 Макк. 12, 43, 44).

В. — Для чего преимущественно къ заповѣди о почитаніи родичей присоединено обѣщаніе благополучія и долголѣтней жизни?

ON THE FIFTH COMMANDMENT.

Q. What special duties are prescribed by the fifth commandment in regard to PARENTS, under the general phrase of honouring them?

A. — To behave respectfully to them, to obey them, to support and comfort them in sickness and age, and after their death, as well as during their lives, TO PRAY for the salvation of their souls; and faithfully to fulfill their last wills, so far as they are not contrary to law, divine or civil. (See 2 Macc. xii. 43, 44. Jerem. xxxv. 18, 19, J. Damasc. Serm. de Mort.).

Q. — Why has this particular commandment about honouring parents a promise added to it of prosperity and long life?

О. — Для того, чтобы очевидною надгородою сильнѣйше побудити до исполненія заповѣди, на которой утверждается порядокъ, во вторыхъ, фамелійной, а потомъ и всякой общественной жизни.

В. — Якимъ способомъ исполняется тое обѣщаніе?

О. — Примѣры древнихъ патріарховъ или праотцевъ показываютъ, что Богъ дае особенную силу благословенію родичей. (См. Быт. гл. 27). БЛАГОСЛОВЕНІЕ ОТЧЕЕ УТВЕРЖДАЕТЪ ДОМЫ ЧАДЪ. (Сирах. 3, 9). Богъ, по премудрому и праведному Своему провидѣнію, особенно хранитъ жизнь и устрояе благополучіе почитающихъ родичей на землѣ; къ совершенной же надгородѣ и добродѣтели, даруе безсмертную и блаженную жизнь въ отчизнѣ небесной.

В. — Не треба ли въ пятой заповѣди подъ именемъ родителей розумѣти еще кого другого?

О. — Треба розумѣти всѣхъ, которыи въ разныхъ отношеніяхъ заступаютъ для насъ мѣсто родичей: нашего президента и нашу краину; республика есть великая фамелія, въ которой Президентъ является еи отцомъ, а граждане — дѣтьми; пастыри и учители духовныи, бо они ученіемъ и тайнами рождаютъ насъ въ жизнь духовную и воспитываютъ въ ней; всѣ тѣ, которые старше насъ возрастомъ; наши благодѣтели и начальствующіи въ разныхъ отношеніяхъ.

В. — Что предписывае Святое Письмо объ обовязкахъ до нашихъ начальниковъ?

О. — ВОЗДАДИТЕ ВСѢМЪ ДОЛЖНАЯ: ЕМУЖЕ УБО УРОКЪ, УРОКЪ; А ЕМУЖЕ ДАНЬ. ДАНЬ: А ЕМУЖЕ СТРАХЪ. СТРАХЪ; И ЕМУЖЕ ЧЕСТЬ, ЧЕСТЬ. (Рим. 13, 7).

В. — Якъ треба поступити, если бы случилось, что родители или начальники потребовали бы отъ насъ чего либо противного вѣрѣ или закону Божію?

О. — Въ такомъ случаю намъ треба сказати, якъ сказали Апостолы начальникамъ іудейскимъ: АЩЕ ПРАВЕДНО ЕСТЬ ПРЕДЪ БОГОМЪ ВАСЪ ПОСЛУШАТИ ПАЧЕ, НЕЖЕЛИ БОГА. СУДИТЕ. И треба претерпѣти за вѣру и законъ Божій все, что бы ни послѣдовало. (См. Дѣян. 4, 19).

A. —That by a visible reward men might be more moved to fulfil the commandment on which depends the good order, first, of families and afterwards of all social life.

Q. How is this promise fulfilled?

A. The Examples of the old Patriarchs or Fathers show that God gives special force to the blessing of parents. (Gen. xxvii). THE BLESSING OF THE FATHER ESTABLISHETH THE HOUSES OF THE CHILDREN. (Ecclus. iii. 9). God of His wise and just providence specially protects the life and promotes the prosperity of such that honour their parents upon earth; but for the perfect reward of the perfect virtue He gives everlasting life and blessedness in the heavenly country.

Q. — Are there not others also to be understood in the fifth commandment under the name of parents?

A. — Yes; all who in different relations stand to us in the place of parents:

Our President and our country: for a republic is a great faimly, in which the President is father, and the subjects are children of the President and their country.

Our spiritual pastors and teachers; for they by their teaching and by the Sacraments beget us to spiritual life, and nurture us up in it.

All those who are older in age our benefactors and rulers.

Q. — What does the Holy Scripture prescribe as to our duty with respect to Authorities?

A. — RENDER THEREFORE TO ALL THEIR DUES: TRIBUTE TO WHOM TRIBUTE IS DUE; CUSTOM TO WHOM CUSTOM; FEAR TO WHOM FEAR; HONOUR TO WHOM HONOUR. (Rom. xiii. 7).

Q. — How ought we to act, if it fall out that our parents or rulers require of us any thing contrary to the faith or to the law of God?

A. In that case we should say to them, as the Apostles said to the rulers of the Jews: WHETHER IT BE RIGHT IN THE SIGHT OF GOD TO HEARKEN UNTO you MORE THAN UNTO GOD, judge YE; and we should be ready, for the sake of the faith and the law of God, to endure the consequences, whatever they may be (Acts iv. 19).

В. — Якъ вообще назвати качество или добродѣтель, которой требуе пятая заповѣдь?

О. — ПОСЛУШАНІЕ.

Q. — What is the general name for that quality or virtue, which is required by the fifth commandment?

A. — OBEDIENCE.

О ШЕСТОЙ ЗАПОВѢДИ.

В. — Что запрещается шестою заповѣдію?

О. — УБІЙСТВО, или отнятіе жизни у ближняго якимъ бы то ни было способомъ .

В. — Всякое ли отнятіе жизни есть законопреступное убійство?

О. — Не есть беззаконное убійство, коли караютъ смертію преступника по правосудію, або коли убиваютъ непріятеля на войнѣ въ защиту нашего отечества.

В. — Якіи случаи могутъ относитися до законопреступного убійства?

О. — Кромѣ непосредственного убійства, якимъ бы то ни было орудіемъ, до сего же преступленія относитися можутъ слѣдующіи и подобныи случаи:

1) Коли судія осуждае подсудимого, которого НЕВИННОСТЬ ему извѣстна;

2) Коли кто УКРЫВАЕ или ОСВОБОЖДАЕ УБІЙЦУ, и тѣмъ подае ему случай до новыхъ убійствъ;

3) Коли кто могъ бы избавити ближняго отъ смерти, но НЕ ИЗБАВЛЯЕ, якъ напримѣръ, коли богатый допускае бѣдного умерти съ голода.

4) Коли кто превышающими силы тяготами и жестокими покараніями ИЗНУРЯЕ подчиненныхъ, и тѣмъ ускоряе ихъ смерть.

5) Коли кто невоздержаніемъ или другими грѣхами сокращае власную жизнь.

В. — Якъ треба судити о САМОУБІЙСТВѢ?

О. — Оно есть самое законопреступное изъ убійствъ. Ибо если противно природѣ убити другого, подобного намъ человѣка, то еще больше противно природѣ убити самого себе. Жизнь наша не принадлежитъ намъ яко власность, но Богу, который далъ ю.

В. — Кромѣ тѣлесного убійства, нѣтъ ли убійства ДУХОВНОГО?

О. — Родъ духовного убійства ЕСТЬ СОБЛАЗНЪ, коли кто совращае ближняго въ невѣріе или въ беззаконія, и тѣмъ подвергае душу его смерти духовной. —Спа-

ON THE SIXTH COMMANDMENT.

Q. — What is forbidden by the sixth commandment?

A. — MURDER; that is, taking away the life of our neighbour in any manner whatever.

Q. — Is any kind of killing a criminal murder, and against this commandment, to kill?

A. — Murder is not unlawful, when a criminal is punished with death by just judgement, or when an enemy is killed in war, in defence of our country.

Q. — What cases must be reckoned as unlawful murder?

A. — Besides direct murder, by whatever means, the same sin may be committed in the following, and in similar cases:

1. When a judge condemns a prisoner, whom he knows to be innocent.

2. When any one conceals or sets free a murderer, and so gives him an opportunity for new crimes.

3. When any one can save his neighbour from death, but does not save him; as, when a rich man allows a poor man to die of hunger.

4. When any one by excessive burdens and cruel punishments wears out those under him, and so hastens their death.

5. When any one through intemperance or other vices shortens his own life.

Q. — How are we to judge about suicide?

A. — That is the most criminal of all murders. For if it be contrary to nature to kill another man like unto ourselves, much more is it contrary to nature to kill our own selves. Our life is not our own, but God's, who gave it.

Q. — Besides murder of the body, is there not such a thing as SPIRITUAL MURDER?

A. — A kind of spiritual murder is SEDUCTION; when any one causes his neighbour to fall into infidelity or into sin, and so subjects his soul to spiritual death.

ситель говоритъ: ИЖЕ АЩЕ СОБЛАЗНИТЪ ЕДИНАГО МАЛЫХЪ СИХЪ, ВѢРУЮЩИХЪ ВЪ МЯ, УНЕ ЕСТЬ ЕМУ, ДА ОБѢСИТСЯ ЖЕРНОВЪ ОСЕЛЬСКІЙ НА ВЫИ ЕГО, И ПОТОНЕТЪ ВЪ ПУЧИНѢ МОРСТѢЙ. (Мат. 18, 6).

О. — Якіи приходятъ изъ сего обовязки?

О. — 1) Помогати бѣднымъ, 2) Служити хворымъ, 3) Утѣшати печальныхъ, 4) Облегчати состояніе несчастныхъ, 5) Со всѣми обходитися кротко, любезно и назидательно, 6) Примиритися съ гнѣвающимися, 7) Прощати обиды, и благотворити ворогамъ.

The Saviour says: WHO SO shall OFFEND ONE OF THESE little ONES WHICH BELIEVE IN ME, IT WERE BETTER FOR HIM THAT A MILLSTONE WAS HANGED ABOUT HIS NECK, AND THAT HE WERE DROWNED IN THE DEPTH of the SEA. (Mat. xviii. 6.).

Q. — What duties follow from here?

A. — Those of: 1) Helping the poor; 2) Ministering to the sick; 3) Comforting the afflicted; 4) Alleviating the distress of the unfortunate; 5) Behaving in a gentle, affectionate and edifying manner to all; 6) Reconciling ourselves with those that are angry; 7) Forgiving injuries, and doing good to our enemies.

О СЕДЬМОЙ ЗАПОВѢДИ.

В. — Что забороняется седьмою заповѣдію?

О. — ЛЮБОДѢЯНІЕ.

В. — Якіи виды грѣховъ запрещаются подъ именемъ любодѣянія?

О. — Апостолъ Павелъ не совѣтуе христіанамъ даже говорити о сихъ мерзостяхъ. (См. Ефес. 5, 3). Только по необходимости, для предохраненія отъ сихъ грѣховъ, треба наименовати денѣкоторыи изъ нихъ. Такими суть:

1) БЛУДЪ, или безпорядочная плотская любовь межи людьми, не находящимися въ супружествѣ.

2) ПРЕЛЮБОДѢЙСТВО, коли находящіися въ супружествѣ беззаконно отдаютъ супружескую любовь чужимъ.

3) КРОВОСМѢШЕНІЕ, коли союзомъ, подобнымъ супружескому, соединяются ближніи родственники.

В. — Что треба наблюдати, чтобы не впасти во внутреннее прелюбодѣйство?

О. — Треба убѣгати всего, что може возбудити въ сердцѣ нечистыи чувствованія, якъ то: сладострастныхъ пѣсенъ, танцовъ, сквернословія, нескромныхъ игръ, шутокъ, непорядныхъ зрѣлищъ, чтенія книгъ, въ которыхъ описывается нечистая любовь.

В. — Коли забороняется грѣхъ любодѣйства, то якіи добродѣтели черезъ сіе предписываются?

О. — Черезъ сіе предписывается супружеская любовь и вѣрность, а для тѣхъ, которыи можутъ вмѣстити, совершенная чистота и цѣломудріе.

ON THE SEVENTH COMMANDMENT.

Q. — What is forbidden by the seventh commandment?

A. — ADULTERY.

Q. — What forms of sin are forbidden under the name of adultery?

A. — The Apostle Paul would have Christians not even to speak of such impurities (Ephes. v. 3). It is only of necessity, to forewarn people against such sins, that we shall here name some of them. Such are:

1. FORNICATION, ..or irregular carnal love between unmarried persons; 2. ADULTERY, when married persons unlawfully give that love which they owe each other to strangers; 3. INCEST, when near relatives enter into a union like that of matrimony.

Q. — What should ve do in order to guard against falling into inward adultery?

A. — We should avoid everything that may excite impure feelings in the heart; as voluptuous songs and dances, lewd conversation, immodest games and jokes, immodest sights, and the reading of books which contain descriptions of impure love.

Q. — When the sin of adultery is forbidden, what contrary virtues are thereby prescribed?

A. — Those of conjugal love and fidelity; and for such as can receive it, perfect purity and chastity.

В. — Якъ говоритъ Святое Письмо о обовязкахъ мужа и жены?

О. — МУЖІЕ, ЛЮБИТЕ СВОЯ ЖЕНЫ, ЯКОЖЕ И ХРИСТОСЪ ВОЗЛЮБИ ЦЕРКОВЬ, И СЕБЕ ПРЕДАДЕ ЗА НЮ. (Ефес. 5, 25).

ЖЕНЫ, СВОИМЪ МУЖАМЪ ПОВИНУЙТЕСЯ, ЯКОЖЕ ГОСПОДУ: ЗАНЕ МУЖЪ ГЛАВА ЕСТЬ ЖЕНЫ, ЯКОЖЕ И ХРИСТОСЪ ГЛАВА ЦЕРКВЕ И ТОЙ ЕСТЬ СПАСИТЕЛЬ ТѢЛА. (Ст. 22, 23).

В. — Якіи побужденія представляе Святое Письмо къ тому, чтобы убѣгати блуда и жити цѣломудренно?

..О. — Оно повелѣвае тѣла наши хранити въ чистотѣ, про тое, что они СУТЬ ЧЛЕНЫ ХРИСТОВЫ И ХРАМЫ СВЯТОГО ДУХА, И ЧТО НАПРОТИВЪ ТОГО БЛУДНИКЪ ГРѢШИТЪ ПРОТИВЪ ВЛАСНОГО ТѢЛА, т. есть, ростлѣвае его, заражае болѣзнями, и повреждае даже душевныи способности, якъ-то, воображеніе и память. (См. 1 Кор. 6, 15, 18, 19).

Q. How does the Holy Scripture speak of the duties of man and wife?

A. — Husbands, love your wives. even as Christ also loved the Church and gave Himself for it (Ephes. v. 25). Wives, submit yourselves unto your own husbands, as unto .. the Lord (Ib. 22, 23).

Q. — What motives does the holy Scripture set before us, to make us flee fornications and live chastily?

A. — It bids us keep our bodies in purity, because they are the MEMBERS OF CHRIST, and TEMPLES of THE HOLY GHOST; while, on the other hand, he who COMMITTETH FORNICATION, sinneth AGAINST HIS OWN BODY; that is, corrupts it, infects it with diseases, and, further, hurts his mental faculties, such as imagination . and memory. (See 1 Cor. vi. 15, 18, 19).

О ОСЬМОЙ ЗАПОВѢДИ.

В. — Что вообще забороняется осьмою заповѣдію?

О. — КРАЖА, или присвоеніе якимъ нибудь способомъ того, что принадлежит другимъ.

В. — Якіи особенныи грѣхи забороняются сею заповѣдію?

О. — Головнѣйшіи суть:

1) ГРАБИТЕЛЬСТВО, или отнятіе чужой вещи явно, насиліемъ.

2) КРАДЕЖЬ, или похищеніе чужой вещи тайно.

3) ОБМАНЪ, или присвоеніе чего нибудь чужого хитростію, коли, напримѣръ, отдаютъ ложную монету замѣсто правдивой, недобрый товаръ замѣсто хорошого, посредствомъ ложного вѣса или ваги не додаютъ проданного, скрываютъ свое имѣніе, чтобы не платити долговъ, не исполняютъ по условіямъ или по завѣщаніямъ; коли скрываютъ виновного въ крадежи и черезъ то лишаютъ удовлетворенія покривдженного.

4) СВЯТОТАТСТВО, или присвоеніе того, что посвящено Богу и что принадлежитъ Церкви.

5) ДУХОВНОЕ СВЯТОТАТСТВО, коли одни предаютъ, а другіи восхищаютъ священныи должности не по достоинству, но по видамъ корыстнымъ.

ON THE EIGHTH COMMANDMENT.

Q. — What is forbidden by the eighth commandment?

A. — TO STEAL, or in any way appropriate to ourselves that which belongs to another.

Q. What particular sins are forbidden hereby?

A. — THE CHIEF ARE:

1. ROBBERY; or the taking of any thing that belongs to another, by force.

2. THEFT; or taking what belongs to another secretly.

3. FRAUD; or appropriating to ourselves any thing that is another's by artifice; as when men pass off counterfeit money for true, or bad wares for good; or use false weights and measures, to give less than they have sold; or conceal their effects to avoid paying their debts; or do not honestly fulfill contracts, or execute wills; when they screen others guilty of dishonesty, and so defraud the injured justice.

4. SACRILEGE; or appropriating to ourselves what has been dedicated to God, or belongs to the Church.

5. SPIRITUAL SACRILEGE — when one sinfully gives and another fraudulently obtains any sacred office, not for dignity, but for profit.

6) ПОДКУПСТВО. коли берутъ подкупъ съ подчиненныхъ или подсудимыхъ, и по видамъ корысти возвышаютъ недостойныхъ, оправдываютъ виновныхъ, притѣсняютъ невинныхъ.

7) ТУНЕЯДСТВО (дармоѣдство), коли получаютъ жалованье за должность, или плату за дѣло, но должности и дѣла не исполняютъ, и такимъ способомъ крадутъ и жалованье и плату, и пользу, которую могли бы трудомъ принести обществу или тому, для кого треба робити; такожь коли мающіи силу пріобрѣтати пропитаніе трудомъ, замѣсто того, живутъ милостынею.

В. — Что приказуется 8-ю заповѣдію?

О. — Добродѣтели: Безкорыстіе, вѣрность, правосудіе, милосердіе до бѣдныхъ.

6. BRIBERY; when men receive a bribe from those under them in office or jurisdiction, and for gain promote the unworthy, acquit the guilty, or oppress the innocent.

7. EATING the bread of IDLENESS; when men receive salary for duty, or pay for work, which . they neglect, and so in fact steal both their pay, and that profit, which society, or he whom they served, should have had of their labour; in like manner when they who are able to support themselves by work, in stead of so doing, live upon alms.

Q. — What does the 8th Command ment enjoins?

A. — 1. Disinterestedness, 2) Good faith in performing engagements; 3) Justice; 4) Mercy to the poor.

О ДЕВЯТОЙ ЗАПОВѢДИ.

В. — Что забороняется девятою заповѣдію?

О. — ЛОЖНОЕ СВИДѢТЕЛЬСТВО на ближняго, а такожь и всякая ложь.

В. — Что запрещается подъ именемъ ложного свидѣтельства?

О. — 1) ЛОЖНОЕ СВИДѢТЕЛЬСТВО СУДЕБНОЕ, коли на кого въ судѣ свидѣтельствуютъ, доносятъ, или скаржатся ложно.

2) Ложное свидѣтельство кромѣ суда, коли на кого КЛЕВЕЩУТЪ заочно, или кого въ лицо ПОРИЦАЮТЪ несправедливо.

В. — А позволительно ли укоряти другихъ, коли въ нихъ дѣйстно есть грѣхи?

О. — Евангеліе не позволяе судити и о дѣйстныхъ грѣхахъ, или недостаткахъ ближнихъ ,если мы особенно должностію не призваны до того, чтобы обличати ихъ: НЕ СУДИТЕ, ДА НЕ СУДИМЫ БУДЕТЕ (Мат. 7, 1). ХОТЯЙ БО ЖИВОТЪ ЛЮБИТИ И ВИДѢТИ ДНИ БЛАГИ, ДА УДЕРЖИТЪ ЯЗЫКЪ СВОЙ ОТЪ ЗЛА, И УСТНѢ СВОИ ЕЖЕ НЕ ГЛАГОЛАТИ ЛЬСТИ (1 Петра 3, 10). АЩЕ КТО МНИТСЯ ВѢРЕНЪ БЫТИ ВЪ ВАСЪ, И НЕ ОБУЗДАВАЕТЪ ЯЗЫКА СВОЕГО, но ЛЬСТИТЪ СЕРДЦЕ СВОЕ. СЕГО СУЕТНА ЕСТЬ ВѢРА. Іакова 1, 26).

В. — Якіи обовязки приказуе 9-я заповѣдь?

О. — Мы повинны говорити только правду и обуздывати наши языки и говорити только то, что потребно.

ON THE NINTH COMMANDMENT.

Q. — What is forbidden by the ninth commandment?

A. FALSE WITNESS against our neighbour, and all lying.

Q. — What is forbidden under the words "false witness"?

A. — 1) False witness in a court of justice; when men bear witness, inform, or complain falsely against any one.

2. False witness out of court, when men SLANDER any one behind his back, or BLAME him to his face unjustly.

Q. — But is it allowable to censure others when they are really to blame?

A. — No: the Gospel does not allow us to judge of the real vices or faults of our neighbours, unless we are called by any special office to do so, for their punishment or amendment: "JUDGE NOT THAT YE BE NOT JUDGED". (Mat. vii. 1). "He that wishes to love life and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile". (1 Pet. iii. 10). "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain". (James i, 26).

Q. — What obligations are enjoined by the ninth commandment?

A. — We must speak the truth only, and bridle our tongues and say that, what is necessary only.

О ДЕСЯТОЙ ЗАПОВѢДИ.

В. — Что забороняется десятою заповѣдію?

О. — ЖЕЛАНІЯ, противныи любви до ближняго, и, что нерозлучно съ желаніями, ПОМЫШЛЕНІЯ, противныи сей любви.

В. — Про что запрещаются не только злыи дѣла, но и злыи желанія и помышленія?

О. — ВО ПЕРВЫХЪ, про тое, что коли въ душѣ есть злыи желанія и помышленія. то она уже нечиста передъ Богомъ, и Его недостойна, якъ говоритъ Соломонъ: МЕРЗОСТЬ ГОСПОДЕВИ ПОМЫСЛЪ НЕПРАВЕДНЫЙ. (Притч. 15, 26).

ПО ДРУГЕ, про тое, что для предупрежденія грѣховныхъ дѣлъ треба подавляти грѣховныи желанія и помышленія, отъ которыхъ, якъ отъ сѣмянъ, родятся дѣла духовныи, якъ сказано: ОТЪ СЕРДЦА БО ИСХОДЯТЪ ПОМЫШЛЕНІЯ ЗЛАЯ, УБІЙСТВА, ПРЕЛЮБОДѢЯНІЯ, .ЛЮБОДѢЯНІЯ. ТАТЬБЫ, ЛОЖНЫЙ СВИДѢТЕЛЬСТВА, ХУЛЫ (Мат. 15, 19).

В. — Коли забороняется желати чего бы ни было, что есть у ближняго: то якая страсть черезъ сіе не дозволяется?

О. — ЗАВИСТЛИВОСТЬ.

В. — Соотвѣтственно съ сими запрещеніями, якіи обовязки накладае десятая заповѣдь?

О. — Треба хранити ЧИСТОТУ СЕРДЦА, и, по друге, быти задоволеннымъ своимъ жребіемъ.

ON THE TENTH COMMANDMENT.

Q. — What is forbidden by the tenth commandment?

A. — ALL WISHES inconsistent with charity to our neighbour, and THOUGHTS, which are inseparable from such wishes.

Q. — Why are forbidden not only evil deeds, but also evil wishes and thoughts?

A. FIRST, because when the soul entertains any evil WISHES OR THOUGHTS, is is already impure in God's sight, and unworthy of Him; as SOLOMON says: "The UNJUST thought is an abomination to the Lord". (Prov. xv. 26).

SECONDLY, because, to prevent sinful acts, it is necessary to crush sinful wishes and thoughts, from which as from seeds, such actions spring; as it is said: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mat. xv. 19).

Q. — When we are forbidden to desire any thing of our neighbour's, what passion is hereby condemned?

A. — ENVY.

Q. — What positive duties, corresponding to these prohibitions, are prescribed by the tenth commandment?

A. — First, to preserve the PURITY OF HEART, and, secondly, to be CONTENT with OWN LOT.

УПОТРЕБЛЕНІЕ УЧЕНІЯ О ВѢРѢ И ПОБОЖНОСТИ.

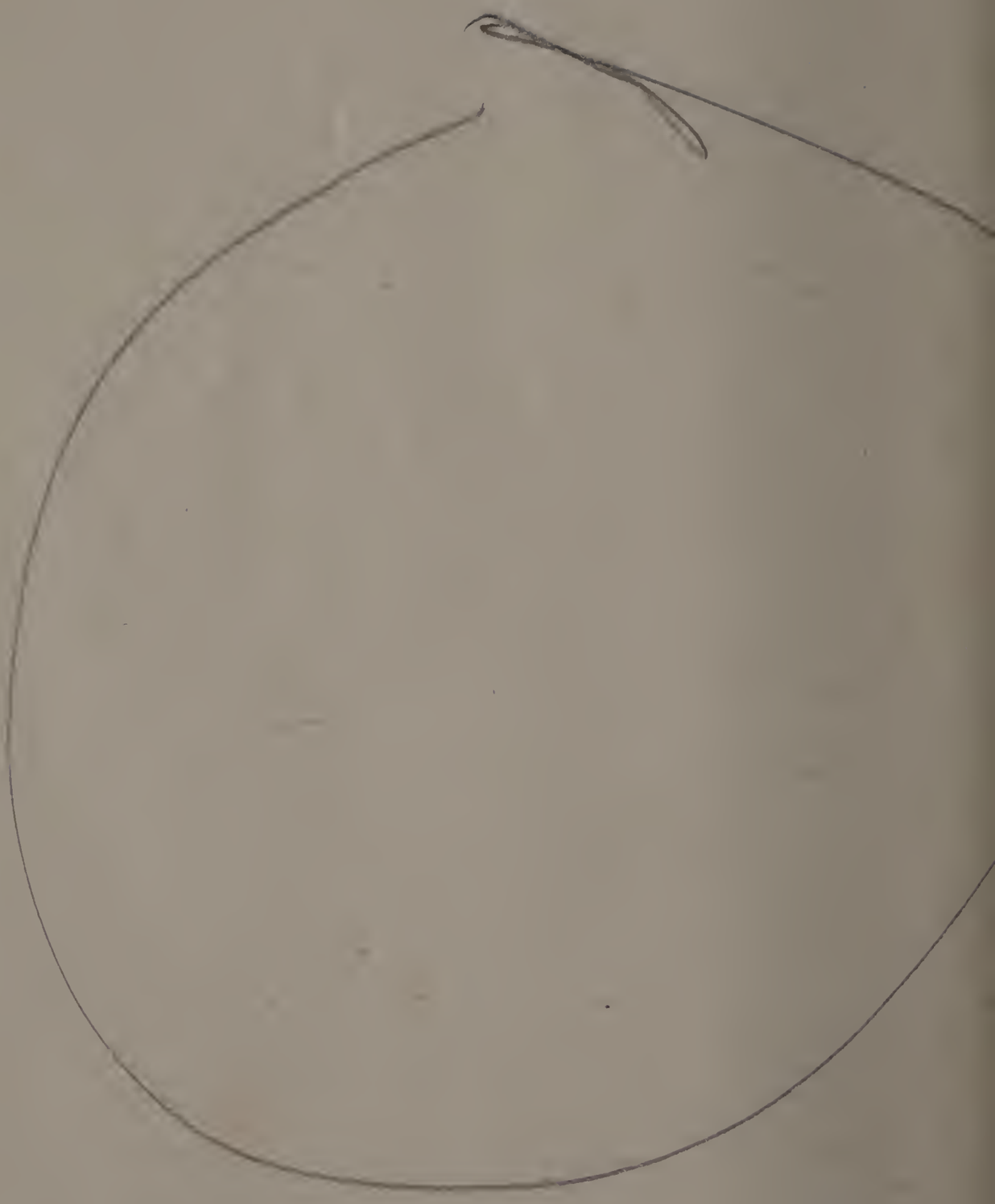
В. — Якъ треба пользоватися ученіемъ о вѣрѣ и благочестіи?

О. — Треба исполняти на самомъ дѣлѣ то, что познано, подъ страхомъ тяжкого осужденія за неисполненіе: АЩЕ СІЯ ВѢСТЕ, БЛАЖЕНИ ЕСТЕ, АЩЕ ТВОРИТЕ. (Іоанна 13, 17). ТОЙ ЖЕ РАБЪ, ВѢДѢВЫЙ ВОЛЮ ГОСПОДИНА СВОЕГО, И НЕ УГОТОВАВЪ, НИ СОТВОРИВЪ ПО ВОЛИ ЕГО, БІЕНЪ БУДЕТЪ МНОГО. — (Луки 12, 47).

APPLICATION OF THE DOCTRINE OF FAITH AND PIETY.

Q. — How we must utilize the doctrine of faith and piety?

A. — We must act according to our knowledge, and keep before our eyes the fearful judgement threatened for disobedience: "IF YE KNOW THESE THINGS, HAPPY ARE YE IF YE DO THEM. (John xii., 17). THAT SERVANT .. WHICH KNEW THE LORD'S WILL, AND PREPARED NOT HIMSELF, NEITHER DID ACCORDING to HIS WILL, SHALL BE BEATEN WITH MANY STRIPES. (Luke xii, 47).



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